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FIRST PRESBYTERIAN CHURCH.

CORNER GRAND AND SOUTH STREETS.

ITS CONSTRUCTION WAS BEGUN AUGUST 8, 1857. IT WAS DEDICATED
NOVEMBER 4, 1858.

For the purpose of historical accuracy, the corrections of errors found in the following pages, are here inserted:

- Page 11. For E. G. F. Marsh, read E. *J.* F. Marsh.
- Page 12. For Evanston and Everston, read *Evertson*.
- Page 12. For Robert C. Rankin, read Robert *G.* Rankin.
- Page 12. For Grisworth, read *Griswold*.
- Page 12. For Thomas P. Fish, read Thomas *F.* Fish.
- Page 12. Strike out the following names in the list of *Trustees*: *Henry Tice, Samuel Nichols, Abel Belknap, Eli H. Corwin.*
- Page 12. For Chas. H. Johnes, read Chas. *A.* Johnes.
- Page 12. For John Dubois, read *Dubois*.
- Page 13. For Ackman Speir, read *Aikman* Speir.
- Page 46. For last sentence, substitute: This was a token of grateful remembrance from Miss Julia Ferguson, a parishioner of the late Rev. Dr. John Johnston.

1784.

1884.

CENTENNIAL CELEBRATION

OF THE

FIRST PRESBYTERIAN CHURCH,

NEWBURGH, N. Y.

REV. WILLIAM K. HALL, D. D., Pastor.

NEWBURGH, N. Y.:

Journal Printing House and Book Bindery.

1884.

OFFICERS OF THE CHURCH. 1884.

PASTOR,

REV. WILLIAM K. HALL, D. D.

ELDERS,

JAMES O. CONKLIN,	CHARLES E. SNYDER,
DANIEL S. WARING,	MARTIN L. LEE,
M. C. BELKNAP,	JOHN SCHOONMAKER,
R. HOWELL,	

GEORGE BARNES.

CLERK OF SESSION, M. C. BELKNAP.

DEACONS,

HENRY W. SIGLAR,
WILLIAM C. BELKNAP,
JOHN C. HASBROCK,

Treasurer of Church Fund, JOHN C. HASBROCK.

TRUSTEES,

WILLIAM O. MAULLER,	ROBERT WALSH,
M. C. BELKNAP,	HOWARD THORNTON,
JOHN SCHOONMAKER,	STEPHEN KING,
SAMUEL SPANTON,	DAVID CARSON,
JONAS WILLIAMS	

President of Board of Trustees, . . . WILLIAM O. MAULLER.

Clerk and Treasurer, M. C. BELKNAP.

A meeting of the Officers of the Church was convened at the Parsonage, Wednesday evening, (September 24th), for the purpose of considering the question of celebrating the hundredth anniversary of the organization of the Church.

Upon motion the pastor was chosen Chairman and Howard Thornton Secretary.

It was resolved that the hundredth anniversary of the Church be marked by some appropriate services, and that a committee be appointed by the Pastor to make arrangements for the same; that this committee consist of five persons, two Elders, two Trustees, and one Deacon; that the Pastor be Chairman, *ex officio* of the Committee; that the date of the Celebration be fixed by the Committee.

The following persons were appointed: Elders D. S. Waring and M. C. Belknap; Trustees W. O. Mailler, and J. Schoonmaker; Deacon J. C. Hasbrouck.

It was furthermore resolved that upon the occasion, memorial tablets to the two deceased Pastors of the Church, Rev. John Johnston, D.D., and Rev. W. T. Sprole, D.D., be erected in the Church, and that the Committee be authorized to consult a competent architect with reference to materials and design.

A meeting of this Committee was held Monday, September 29th. John C. Hasbrouck was chosen Secretary.

Upon motion, it was resolved that the preparations for the Church Centennial be apportioned to five committees, viz.:

- Committee on Programme and Invitations.
- Committee on Tablet.
- Committee on Finance.
- Committee on Reception.
- Committee on Decorations.

That the Pastor appoint the Chairmen of these Committees and that the Chairmen select such members of the Congregation to co-operate with them as they may deem advisable.

The following appointments were made:

- | | |
|-------------------------------|------------------|
| On Programme and Invitations, | Wm. O. Mailler, |
| On Tablets, | M. C. Belknap, |
| On Finance, | D. S. Waring, |
| On Reception, | J. Schoonmaker, |
| On Decoration, | J. C. Hasbrouck, |

PROGRAMME.

Sunday, November 9, 10.30 A. M.

Historical Discourse, by the Pastor, Rev. Wm. K. Hall, D.D.,

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Thursday, November 13th, 2.30 P. M.

Anthem.

Reading of the Scriptures, Rev. J. O. Denniston.

Prayer—Rev. Irving Magee, D.D.

Hymn.

Address of Welcome, Rev. William K. Hall, D.D.

UNVEILING OF MEMORIAL TABLET.

Memorial Address upon Rev. John Johnston, D.D.

Rev. S. F. Prime, D.D.

Address—Rev. John Forsyth, D.D.

Hymn.

Memorial Address upon Rev. W. T. Sprole, D. D.

Hon. E. L. Fancher, LL.D.

—————

GREETINGS :

From Presbytery of North River, Rev. F. B. Wheeler, D.D.

From Calvary Presbyterian Church, Rev. J. Searle.

From Newburgh Ministers and Others.

—————

Hymn,

(Composed for the occasion by Rev. F. B. Wheeler, D. D.)

Benediction.

—————

Thursday Evening, 7.30 o'clock.

Anthem.

Doxology.

Invocation, Rev. J. Macnaughtan.

Reading of Psalm.

Hymn.

Reading of Scriptures.

Prayer, Rev. J. Searle.

Sermon—Rev. Howard Crosby, D.D.

Prayer, Rev. F. B. Savage.

Hymn.

(Composed for the occasion by Rev. J. Macnaughtan.)

Benediction.

HISTORICAL DISCOURSE.

Preached Sunday, Nov. 9, 1884.

BY REV. WILLIAM K. HALL, D. D.

DEUTERONOMY xxxii: 7—"Remember the days of old. Consider the years of many generations. Ask thy father and he will show thee, thy Elders and they will tell thee."

This song of Moses which he gave to his people as his long and eventful life drew to its close is characterized by the intensest desire for the glory and honor of God. Beautiful as it is in its imagery, vigorous as it is in its diction, elevated as it is in its sentiment, the beauty, vigor and elevation of the spiritual that pervades it, particularly impress us. His soul is on fire with its zeal for the God of Israel. The memories of what God had done for their fathers move him with the deepest longing and solicitude for their grateful obedience. He must give one more testimony before he lays down his earthly work to the goodness and mercy of God and warn them against the forgetfulness of it. It is to be his last testimony, his final appeal. Into this sublime ode or "Song," as it is called, from which the text is taken, all the energies of a genius inspired to the utmost reach of its powers are thrown.

I have chosen it simply for the spirit it breathes upon us and for the suggestion it gives of the witness the history of our Church will present to us of the gracious goodness and preserving grace of God. We are to take together a rapid view of the century's life this Church has lived. As we do it let us hear the voice of this past of the generations gone who with their fathers and elders are bidding us to be faithful to our God and obedient to His Word.

Before beginning this historical review, it is proper for me to say that I shall not burden your minds or weary your patience with many statistics or dates. Only those that are absolutely necessary to place before you a clear and continuous record of the Church life will be presented. It is the purpose of the committee to have printed for preservation and future reference a full report of all the exercises of this Centennial Anniversary. In that report will appear many things of a statistical nature omitted in this discourse, including a complete list of the officers of the Church.

A little more than a twelve-month has passed since Newburgh celebrated the Centennial that commemorated the closing events of the Revolution. A few months only elapsed after the encampments upon these surrounding hills were deserted by the disbanded patriot army when this Church had its formal, legal existence. Its history, therefore, is contemporaneous with our national history. But previous to this time for nearly a score of years, there had been a religious organization here composed of those who were by education and conviction of the Presbyterian faith—or in the language of those days, "in communion with the Church of Scotland." It was an informal society, somewhat irregular and incomplete as to its ecclesiastical structure, and constituting hardly more than an outlying mission station or district. But it was so far independent as to have its own Board of Trustees and the management of its own temporal affairs and the freedom of co-operating with other neighboring societies in the choice and support of a minister. We find that according to the Ministers of the Marlboro Society in the year seventeen hundred and seventy-three (1773) it united with that society in procuring the supply of a Minister for both congregations for a very brief period. It appears however to have been in their earlier years, in more cordial and active sympathy with the old Church at Bethlehem—the venerable mother of all the Presbyterian Churches in this region. To her it looked for religious aid and oversight and from her it received co-operation in supplying the religious needs of this then sparsely settled district.

Through the long gloomy years of the Revolution and amid all the distractions incident upon the long encampment of the army in its vicinity, this feeble congregation continued to maintain its existence, though having no pastoral supervision other than that given by an elder—William Lawrence.

Immediately after the close of the war the organization "strengthened," as the Historian of Newburgh tells us, "by the addition of several persons who became permanent residents on the disbandment of the army, obtained the building which

had been erected by the army as a storehouse for clothing, where it appears to have held public worship in the winter of seventeen hundred and eighty-three (1783), or spring of seventeen hundred and eighty-four (1784)." We learn from the Church Records that Divine service was held in this building in seventeen hundred and eighty-four, and that on the twelfth (12th) day of July of that year this feeble flock formally organized itself as a Presbyterian Society under the laws of the State, enacted the preceding April. It elected as its Trustees, Adolph Degrove, Daniel Hudson, Thomas Palmer, Joseph Coleman and Isaac Belknap. Who or how many constituted this corporate Society we do not know. Its roll of membership has not been preserved. We judge that they must have been weak both in financial means and in members, as they were unable to provide for the entire support of a Minister. In the February of the following year, they united with the congregation in New Windsor, the compact to continue for seven years, "for the purpose," as the resolution stated, "of promoting the preaching of the Gospel."

From 1785 to 1796 the Rev. John Close was the stated supply. He was succeeded by the Rev. Isaac Lewis, who served also as stated supply until the year of 1800. On May 6th, 1801, the Rev. John Freeman was installed pastor over the two Congregations. He resigned his charge in 1804, and was succeeded by the Rev. Eleazer Burnet in the following year, whose brief pastorate was terminated by death one year later. On the 5th of July 1807, the Rev. John Johnston was ordained and installed pastor over the two Churches and continued to hold this relation until 1810, when the union was dissolved and the Newburgh congregation having acquired sufficient strength to support alone a pastor secured exclusively his services. Thus for more than forty years the Society had continued its uninterrupted life, and for twenty-six years as a legally incorporated organization, and had not been able during all this period to furnish the support for a Minister. We can infer from this the degree of their feebleness and measure of their poverty as well as their pluck and their pertinacity. The history of the early beginning of other denominations among us that date back to those early days show also how hard was the struggle for self-continuance. When we turn to secular history and learn that the first settlers here upon this patent, the "Palatines," who in their places of nativity had occupied lands of the richest and finest soil, were discouraged from obtaining a livelihood on these, then sterile hills, sold their farms and emigrated to more attractive fields, we can understand with what severity of toil and with what patience of spirit their successors endeavored to maintain existence. Glad enough these few earnest spirits must have been to secure that old shabby storehouse from the Commissary General for a place of worship. And doubtless it was with devout thanksgiving to God they took possession of it and occupied it as their Church home. Such was their poverty that even the Church building, erected eight years afterwards upon the same site, was left in an unfinished condition. It was hardly tenable. Dr. Johnston tells us in his autobiography that "it was without galleries, plastering or pulpit—a mere shell, and that he often preached standing on a carpenter's bench with a few boards on which to rest the precious Bible." And the Bible which he used is the Bible now before me, from which the Scripture lesson has been read this morning. The historian of Orange County tells us that "the congregation was too poor to finish the building and place pews in it, and that the plan devised to seat it was, that every person who chose to do so, should have the privilege of putting up his own pew, with a choice of location for so doing." As the pews varied in form and size according to the taste of the several owners, the appearance presented must have been very strange and grotesque. And not only did these few Christian families have to contend with poverty. The community was pervaded with a spirit of irreligion and infidelity. The openly avowed infidels were sufficiently numerous and strong to form a Club or Society for the dissemination of their opinions; to hire a man, a certain apostate minister, upon a stipulated annual salary, to give public lectures on the Sabbath upon the teachings of Rousseau, Paine, Voltaire and others, and to support a weekly newspaper devoted to their cause. Their attacks upon Christianity and the Christian Church were most virulent. So notorious was the place for its wickedness, for its open flagrant vice as well as for this determined spirit of opposition to the Christian religion and its institutions, that the friends of Mr. Johnston, hearing of his purpose to accept the call to a pastorate here, remonstrated with him and begged him to reconsider it. His biography states that his mother wept and besought him not to locate in such a wicked place.

It was in the midst of such surroundings and in the face of such obstacles that this little band of Christian disciples failed not through all the years to bear heroic

witness for the truth and with steadfast zeal to maintain their foothold as a Christian Church.

When Mr. Johnston came to Newburgh though the leaders of this infidel party had died and its strength and members had considerably diminished, yet the baneful effects of the influences that had long been at work remained. There was a widespread apathy and indifference to the cause of religion. In the young particularly these effects were marked. The few people who cordially welcomed him and were eager to co-operate with him were chiefly those of advanced age. The Church at no time had numbered more than sixty-five, and only numbered thirty-seven when he assumed the charge of it. So we can understand how, under all these combined circumstances, the outlook must have been very dark and discouraging to this young man entering upon his first pastoral charge.

But it was not long before the outlook brightened. The spirit in which he had undertaken his work, which was indicated by the text he chose for his first sermon—"Brethren pray for us, that the word of the Lord may have free course and be glorified among you," was communicated to the faithful few who stood around him. Earnest prayer, accompanied with the faithful preaching of the Word of God, soon produced a marked change in the moral tone and religious life of the community. I judge from all that I have been able to gather from written record and from conversation with those who had personal acquaintance with Dr. Johnston, the members of his flock and others, that he was not by mental nature or habit a disputant. He did not love controversy. He preached the Gospel in its simplicity, confident that it would win its own triumphs, giving no heed to the attacks that were made upon it by unbelievers. In this respect he differed from his predecessors and from ministers generally who came occasionally for a Sabbath to preach in Newburgh. They thought that it was their first and imperative duty to expose the falsity of these infidel teachings, and to reason down and away these fatal errors that had acquired such dominance in the community. His reliance was upon the Word of God as the instrument of the Divine Spirit for enlightenment and conviction, and upon prayer for the blessing of the Spirit's presence and aid. The practical and sanctified wisdom of such a course was soon made apparent. His people were spiritually quickened. The attendance upon Divine service was greatly increased. He had instituted a weekly prayer meeting, which was held in the homes of his people. A larger place was soon found to be necessary. A chapel or lecture room was built for the purpose. And thus the good work begun went steadily forward until in the fifth and sixth year of his pastorate there was a large and genuine revival of religion. It was the first revival of religion Newburgh had ever witnessed. The faith of Christians was greatly strengthened. The Church was enlarged by the addition of many earnest converts, among whom was one who afterward became a very successful minister of the gospel, and another the wife of a devoted missionary. Three years later his ministry was blessed with another spiritual refreshing, when nearly fifty more were added to the church, among whom was one who became a minister of the gospel. In looking over the records of the church and Dr. Johnston's own memoranda of interesting events in his ministry, I noted that there were seven such marked events in his ministry, and I was impressed with the fact that among their garnered fruit were so many that became afterwards Preachers of the Word and Elders of the Church—a fact in which the faithful and grateful Pastor found great joy.

Time does not allow me to give you any detailed account of the long and successful ministry of this servant of God. Nor does it allow me, if I were adequately furnished for the task—to give you a description of his character. Others more capable of doing this than myself, who were personally observant of some of that work and were intimately acquainted with the man will speak to us at the Memorial service, on Thursday next, and to them are committed this duty and privilege. It is only proper for me to remark, in a very general way, that the Church during the pastorate of Dr. Johnston—this honorary title was conferred upon him in the latter part of his ministry by Lafayette College—was lifted out of insignificance into prominence, out of weakness into commanding strength; that whereas there were less than two-score communicants when he became its pastor, there were years when upwards of four hundred were reported as its membership to the Presbytery. The church roll has the names of nearly a thousand that were added to it during his ministry. It became the source and center of a powerful influence in the community. With the efficient aid of Churches of other denominations that were from time to time organized as the population increased, it elevated decidedly the moral tone of the community. The drift of public sentiment was entirely

changed. Newburgh became as distinguished for its sobriety as before for its drunkenness, for its morality as before for its vice, for its Sabbath keeping as before for its Sabbath desecration, and for its religious spirit as it had been before for its intemperance.

And to this day it has retained these changed features of public and social life. Once, twice the Church building was enlarged to accommodate the increasing congregations. In the summer of 1837 a second Presbyterian Church was organized, and mainly through the urgent and oft-repeated appeals and earnest personal efforts of this zealous pastor. It was his heart's desire to see the Kingdom of God advancing in this region, and it had long been his cherished wish to send out a colony from his own Church to plant another of a like faith and order in Newburgh. This second Church, largely in consequence of the agitations that arose over the division of the Presbyterian Church into the Old and New Schools, which took place at this time, did not gain a firm footing. It had for a while a languishing existence and then died. At the start it united with the New School branch, and by this it alienated some of its prominent members and withdrew itself from the active sympathy and aid of the mother church, which had by a very decided majority voted to continue its organic relations with the Old School. Dr. Johnston's pastorate extended over a period of forty-eight years, during which more than fifty Ministers preached for a longer or shorter time in Newburgh, with all of whom he had maintained most friendly relations. Between him and his nearest clerical neighbors, the Rev. Dr. McCarrell, pastor of the Associate Reformed Church, and the late Dr. Brown, pastor of the Protestant Episcopal Church, with the former for thirty-three years and with the latter for thirty-nine years, there existed without interruption or jar the most cordial Christian friendliness and Christian courtesy.

For such a useful, honored life and for such a glorious, imperishable work we can best voice our praise and gratitude in the inspired words which he chose as a text for a series of discourses delivered only a few months before his death, in which he reviewed his ministry. It is the twenty-first verse of the third chapter of the Epistle to the Ephesians, "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen."

Dr. Johnston's death occurred on the 22d of August, 1855, and on the 19th of the following December the congregation called the Rev. S. H. McMullen to the vacant pastorate. Mr. McMullen had been for some months the assistant of Dr. Johnston and had greatly endeared himself to many of the people. A remonstrance, however, from the minority against his settlement was presented to the Presbytery, which had such weight with that judicial body that it hesitated to put the call into the hands of the young pastor-elect. The commissioners appointed to prosecute the call before the Presbytery decided to delay until receiving further instruction from the congregation. The call was renewed. But the Presbytery deemed it inexpedient to settle Mr. McMullen under all the existing circumstances. The congregation did not further press the matter.

On the 27th day of August, of the following year, 1856, forty-five members requested dismissal from the Church to constitute another Church, and the request was granted. It was at this time and with these persons together with others that soon joined them that what is now Calvary Presbyterian Church was organized. On the 10th of September following, a call was made out to the Rev. W. T. Sprole, D.D., and on the twenty-eighth day of the ensuing month he was installed pastor of the church. He came having had a large and ripe experience from a ministry in Philadelphia, Carlisle and Washington, and from the Chaplaincy and a Professorship at West Point Military Academy. He was a man richly endowed with mental gifts, of commanding personal appearance, of strong individuality and possessing many rare and amiable qualifications for a successful minister of the Gospel. But I must not yield to the inclination to enter into any just description of the elements of power that an analysis of his character would present. This is not the hour and I am not the person to speak in detail of one whom so many of you knew so well and loved, whose ministrations were blessed to your spiritual good, and whose name will be cherished among your most tender and sacred memories. Fitting words regarding his life and character will be spoken by one whose loving hands have already sketched a vivid portraiture of them in a Memorial which is the beautiful tribute of warm personal friendship.

With the settlement of Dr. Sprole the church entered upon a fresh and invigorated life. His pulpit abilities attracted large congregations. The old meeting

house which even in Dr. Johnston's time had been too limited in its accommodations for the congregation, proved now wholly inadequate to their needs. The question of building a new one had been agitated as far back as 1827. At that time the Board of Trustees resolved that one should be built, but "fortunately with the proviso if it could be done "with unity, peace and harmony." The matter progressed so far that arrangements for services in the Academy while the new building was being constructed were proposed. There is a very significant though rather unsatisfactory note appended to the minutes recording the resolutions upon this subject: "Owing to circumstances not necessary to mention there was nothing done about building a new meeting house."

But the time had now come when it must be done. The demand was imperative. And on the 25th of July, 1857, the Trustees resolved to go forward with the enterprise. This present site was wisely chosen, but not without much discussion and opposition, for there were some who were so strongly attached to the old location that they could not readily entertain the thought of having the new Church edifice elsewhere. On that old site—that of the present Union Presbyterian Church—had stood the old storehouse of Revolutionary times, which their fathers had converted into a place of worship. It seemed to them holy ground. But happily from our point of view to-day more judicious counsels prevailed. And here it was built, a massive structure, grand in its proportions, beautiful in the symmetry of its outlines, a Christian Temple suggestive of the Scripture words spoken of old, "I will make the place of my feet glorious." The work was begun on the 8th of August, 1857. It was dedicated November 5th, 1858, and on November 10th (Thanksgiving Day) the iron cross was raised and fixed on the spire. A few words in regard to the old Church building may be of interest to some, especially to the young. It was sold to the Union Associate Reformed Church which then worshipped in what is now the Bethel Chapel. This church was a child of the venerable Associate Reformed Church, now under the pastoral care of the Rev. Mr. Macnaughtan, and its first pastor was the Rev. John Forsyth. Very soon after its removal it united with the old Scotch branch of the Presbyterian Church. Thirteen years later, in 1871, the old meeting house was removed to give place to the present commodious and attractive edifice now occupied by that congregation.

But to return. The prosperity of the Church in this, its new and stately home, continued. Its pecuniary resources were increased. Its roll of membership was extended. It kept full pace with the growth of the community in population and material wealth. The sixteen years, which was the duration of Dr. Sprole's pastorate marked an important era in the life of the Church. At what was probably the most critical time in its history he assumed the pastoral charge of it. Under the blessing of God his labors imparted a fresh inspiration of zeal and energy. A few years later the town made rapid advance in all material interests. It became a city. Amid all this progress, and with this awakened spirit of enterprise around it, this Church was not behind its sister Churches "in lengthening its cords and strengthening its stakes." These years were years of great usefulness and invaluable service to the Church.

Dr. Sprole resigned his charge November 4, 1872. In the year 1874, he accepted the call of the Second Congregational Church in Detroit, which he resigned in 1877. And on the 9th day of June, 1883 he "entered into the joy of the Lord." Whatever monument may now or hereafter mark his grave, this edifice stands as the enduring monument of his faithful ministry to this Church.

The congregation was not long without a minister after the resignation of Dr. Sprole. In February, 1873, it honored the present incumbent with a call to this responsible trust, and with March his ministry among you began, though the installation was postponed until May—until after the regular Spring meeting of the Presbytery. Concerning these nearly twelve years of mutual labor in the cause of Christ and His Kingdom, it is not needful that I speak to-day, having so recently reviewed in a general way the ten years of my pastorate. Whatever statistics it is desirable to preserve, for future reference, will be inserted in the proposed printed volume, which will contain the reports of the Centennial Anniversary of the Church. It is all sufficient to briefly say that I have been permitted to gather much fruit from the seed sown by my predecessor; that God has blessed us with unity, harmony and peace, and has given us more prosperity—temporal and spiritual—than our prayers and our work have deserved. These twelve years have wrought great changes in this congregation, of which many of you must be often reminded as you sit in these pews. Many honored heads of families, and among them not a few officers of the Church, have passed away from us. Brethren let us

be prepared for the summons, mindful of the admonition of our Lord, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Thus have we taken our rapid flight over this century of church life. The records show that during these three pastorates that cover more than three-quarters of this long period there have been two thousand and ninety additions to the Church, fourteen hundred and twenty-three marriages, and thirteen hundred and sixty-eight baptisms. They show a continuous history of prosperity. But it has not been without labors and prayers, which no record has or can preserve. The life even of a man can never be truly written, much less that of a Church. There are a few reflections which have come to my own mind as I have been busy in these historical researches, one or two of which I desire to give to you before closing. Time will not permit me to amplify even these. They are in the spirit of the text. "In remembering the days of old and considering the years of many generations," we learn that the Church of Christ has in itself an enduring strength and an all-conquering force. These are to be found in the truth upon which it is built—upon the Christ who is the answer of man's conscious or unconscious need. That truth lies in the depths of every man's conscience. To the degree it is taught in its purity and simplicity and in the prayerful dependence upon the Almighty Spirit of truth and holiness, it will prove to be its own witness. The conflict of this truth with error in the early history of this church is a bright illustration of this. Its triumphs are a testimony to us of the present generation who look upon these same everlasting hills upon which they looked, and to those who shall look upon them after we are gone to the abiding power of the simple Truth of the Gospel over unbelief and error.

We learn too that in this Church of Christ there are not only this inherent strength and force for its own preservation, but for the moral life and health of the community in which it exists. It is not too much to say that from the Church, whatever be its shortcomings, and they are many; whatever be the faults of its administration and its works, and they are not a few, there are ever proceeding those silent and active influences which are for the promotion and conservation of the good morals of a community, which are for the protection of society against the evils and the vices that would destroy the happiness of its homes and retard its prosperity. What were the moral condition of Newburgh to-day; what its manners and customs; what the advantages and prospects offered to its youth; what the respect for government, for law and order; what the safety of its homes by night; what the safety of its pedestrians by night or by day, were it not for the Churches of Christ? Take also in the briefest form this thought for reflection.

The influence of this Church of Christ that has so nobly sustained its life through these hundred years, and in that time has done so grandly its part in the moral and spiritual education of the community, has been only the aggregate of the moral and spiritual forces which each member has contributed. They lived unconscious of the full value of their humble work. It has been enduring. It is imperishable. There is in this thought great encouragement for us of to-day, who, receiving this sacred heritage from the fathers, are seeking to preserve it and to perpetuate it. Take to-day anew into your hearts the precious promise of our Lord, "Lo, I am with you alway, even unto the end of the world."

The records of the Trustees of the Church are complete from the day of its incorporation—the 12th of August, 1784—to the present time. Among the very early records are some "items" of peculiar interest from which the following are selected:

1787. Nov. 2:

Inventory of property, made under the State-law:

Meeting House (so much out of repair).....	40 pounds.
Land belonging thereto (North).....	60 "

100 pounds.

1795.—March 23:

Voted that three pounds per annum be allowed Mr. Lawrence for sweeping the house and keeping an eye to the windows and taking charge of the key.

1796.—Sept 5 :

Resolved, That ministers of the Presbytery be accommodated with lodgings, etc., at the houses of the following persons, viz : John Anderson two, John McAnlay two, Benjamin Case two, Edmund Griswold two, Isaac Hasbrouck two, and Alexander Wood one.

1798 —January 22 :

Invited Rev. Mr. Lewis for three months on trial, for 37 pounds 10 shillings.

The Sessional Records extant date from April 25, 1799, and are complete to the present time. The church roll at that time contains thirty-five names, eleven males, twenty-four females. Only two of them are familiar family names in our church life to-day—those of Belknap and Hasbrouck. This number was afterward increased to sixty-five, though when Dr. Johnston assumed the pastorate there were upon the roll only thirty-seven names. These Records during the earlier years consist chiefly of cases of Church discipline, as do the records of all our churches. But there is one item of especial and unusual interest, and as it reflects deserved credit upon the pastor whose faithful service has been brought afresh before our minds, should be particularly noted. It relates to the founding of two scholarships in Princeton Seminary, by members of the Church.

Dr. Johnston took a deep interest in the education of young men for the ministry. He was a devoted, zealous friend of the Theological Seminary at Princeton. He stood alone in his Presbytery, both in his advocacy and in his vote, when the proposition was sent by the General Assembly to ascertain the wishes of the Presbytery regarding the establishment of this Seminary. Through his instrumentality two scholarships of twenty-five hundred dollars each were secured for it from members of this Church. The right to name the beneficiaries was invested in the Session of the Church.

One was founded in 1831 by Robert Hall and his sister Marion, and named by them the E. D. Scholarship. [For an explanation of this title see Joshua xv., 34.] The Church Records state that they were natives of Scotland, and had been brought up under the ministry of Dr. Brown of Haddington. For the greater part of their lives they had been school teachers in Scotland and this country.

The other scholarship, which was productive in 1837, was founded about the same time by Gilbert King, and was named after the founder the "King Scholarship." These benefactors were buried in the old Cemetery adjoining the Church. Marion Hall, who died at an advanced age, requested if anything was put upon her headstone, it should be "To know as I am known. I know nothing, but I am ganging to know."

The amounts contributed by the Church for benevolent and other causes during these hundred years cannot be ascertained from the Church records. It is only of a comparatively recent date that the Church collections have been made a matter of record. The Minutes of the General Assembly, containing the reports of the contributions of all its Churches to the several Boards would show the approximate amount. But as no full series of these Minutes is at hand, even this cannot be ascertained.

In the review of my ten years' pastorate recently given, it was stated that the amount contributed in that period to various causes of benevolence was twenty-five thousand one hundred and sixty-seven dollars, and to congregational purposes seventy-nine thousand one hundred and sixty-eight dollars, making the sum total one hundred and four thousand three hundred and fifty dollars, or nearly ten thousand five hundred dollars yearly. During this period a parsonage has been purchased at a cost of ten thousand dollars—the free-will offering of the people.

During this period also the Church has maintained a prosperous Mission in the Bethel Chapel on North Water Street. It had existed previously as an independent organization, though drawing very largely its pecuniary support and its teachers from the membership of the Church. When it became organically connected with the Church, it was under the Superintendency of Elder Robert G. Rankin, who died August 29, 1878. Since then Mr. William B. Brokaw has served as Superintendent. The Mission has always had an efficient corps of workers, and has been instrumental under God's blessing of accomplishing great good. Mr. John C. Hasbrouck has been for many years the Librarian. Mr. Edwin G. F. Marsh, formerly a scholar in the school, now serves as Assistant Librarian.

It is to be regretted that there is no complete list of the Superintendents of the Home Sabbath School. For several years it has been under the Superintendency of Elder M. C. Belknap. In spite of many disadvantages from the insufficient accommodations afforded in the chapel, the infant classes and the Bible classes being obliged to meet in the church, the labors of zeal, of devoted and faithful teachers have been greatly blessed to the Church. The present Librarian is Henry M. Waring, and the Assistant Librarian is Stephen J. Smith.

The continuous Records of the Church begin with January 12th, 1801, when the Rev. Jonathan Freeman was called to the pastorate of the united congregations of New Windsor and Newburgh. He was installed May 6, 1801. At that time the Elders of the Church were :

Abel Belknap,	Elected 1799.	William Holmes,	Elected 1799.
Daniel Birdsall,	" "	William Lawrence,	" "
	Gilbert Jones, elected 1799.		

William Lawrence was an Elder of the Church as early as 1784. Selah Reeve was chosen Elder in 1793, and Thomas Cooper in 1799.

Since that time the following have served in the Eldership :

Sylvester Roe,	Elected 1810.	William K. Mailler,	Elected 1845.
Jacob R. Evanston,	" "	John McClelland,	" "
Joseph Clark,	" 1812.	John W. Wells,	" 1856.
Robert Magill,	" "	Charles B. Royce,	" "
Jacob Ostram,	" 1816.	Charles B. Armstrong,	" 1858.
Jacob Schultz,	" "	Arthur Potts,	" "
George Betts,	" "	P. V. B. Fowler,	" 1861.
Henry Tice,	" 1819.	John L. Westervelt,	" "
Eli H. Corwin,	" "	James McLaurie, M.D.,	" "
Abel Belknap,	" "	James O. Conklin,	" 1867.
Sammuel Nichols,	" "	D. S. Waring,	" "
William Sterling,	" 1834.	Robt. C. Rankin,	" "
John W. Wells,	" "	M. C. Belknap,	" "
William Teller,	" "	James W. Taylor,	" 1874.
Abel Belknap,	" 1839.	Charles E. Snyder,	" 1875.
Jacob Kerr,	" "	Daniel Smith,	" 1879.
Henry Tice, Jr.,	" 1842.	Martin L. Lee,	" "
Elias Peek,	" "	John Schoonmaker,	" 1884.
Peter H. Foster,	" "	George Barnes,	" "
Benjamin Tyler,	" 1845.	R. Howell,	" "

From the continuous Records of the Trustees the following complete list of Trustees has been made :

Adolph Degrove,	Elected 1784.	Edmund Grisworth,	Elected 1795.
Daniel Hudson,	" "	Eleazer Gidney,	" "
Thomas Palmer,	" "	Levi Dodge,	" 1798.
Joseph Coleman,	" "	Burras Holmes,	" 1800.
Isaac Belknap,	" "	John Mandeville,	" 1804.
Robt. Ross,	" 1785.	Nathaniel Dubois,	" 1814.
Benjamin Coffin,	" "	Jacob Schultz,	" "
Benjamin Birdsall,	" "	Jacob R. Everston,	" "
Gilbert Jones, M.D.,	" "	William Walsh,	" "
Abel Belknap,	" "	George Betts,	" 1816.
John Babois,	" 1786.	John Harris,	" 1817.
Benjamin Smith,	" 1788.	Thomas P. Fish,	" 1813.
Selah Reeve,	" 1790.	Henry Tice,	" 1818.
Christian Vauduzer,	" "	Sammuel Nichols,	" "
Derriek Ammerman,	" "	Abel Belknap,	" "
Isaac Hasbrouck,	" 1792.	Eli H. Corwin,	" "
Benjamin Case, Sr.,	" 1793.	Sammuel Williams,	" 1821.
Daniel Smith,	" "	John Chambers,	" 1822.
Moses Craft,	" "	James Law,	" 1825.
John Anderson,	" "	Aaron Belknap,	" 1828.
Richard Hill,	" 1795.	Chas. H. Johnes,	" 1830.

Chas. H. Bellows,	Elected 1832.	George M. Clapp,	Elected 1867.
Benjamin Carpenter,	" 1839.	John Galt,	" "
George Cornwell,	" 1840.	James W. Taylor,	" 1869.
Ackman Speir,	" 1843.	M. C. Belknap,	" 1870.
William K. Mailler,	" 1845.	George H. Southard,	" 1871.
Lewis D. Lockwood,	" 1848.	William M. Raymond,	" "
Robert Sterling,	" 1849.	George H. Clark,	" "
Edward R. Johns,	" 1855.	William O. Mailler,	" "
Charles B. Armstrong,	" 1856.	A. S. Cassedy,	" "
John R. Gorham,	" "	Daniel Smith,	" 1873.
Selah R. Van Duzer,	" "	Samuel W. Miller,	" 1874.
George Clark,	" 1858.	Alfred Bridgeman,	" 1878.
Daniel B. St. John,	" 1860.	John Schoonmaker,	" 1879.
Henry Ball,	" "	Samuel Stanton,	" "
Harvey Weed,	" "	Robert Walsh,	" 1880.
Jirah Stearns,	" "	Howard Thornton,	" 1882.
Benjamin Carpenter,	" "	Stephen King,	" "
Charles Root,	" 1861.	David Carson,	" 1883.

Jonas Williams, elected 1883.

The Records have preserved the following names of Presidents of the Board of Trustees:

William Walsh,	Elected 1818.	E. R. Johns,	Elected 1871.
S. R. Vanduzer,	" 1856.	J. W. Taylor,	" 1877.
Harvey Weed,	" 1861.	W. O. Mailler,	" 1883.

Also the following names of Clerks of the Board:

John Dubois,	Elected 1790.	Jacob Schultz,	Elected 1817.
Robert Gardiner,	" 1795.	E. H. Corwin,	" 1818.
George Monell,	" 1800.	M. H. Belknap,	" 1826.
George Betts,	" 1814.	M. C. Belknap,	" 1855.

Also the following names of Treasurers:

John Dubois,	Elected 1790.	John Harris,	Elected 1819.
John McCauley,	" 1795.	M. H. Belknap,	" 1841.
George Betts,	" 1816.	M. C. Belknap,	" 1855.

No complete list of Deacons can be made. The Sessional Records of the early years show that occasionally some of the Elders were chosen to perform the duties of the Diaconate. For long periods there is no especial mention of the election of Deacons.

Since the year 1874 there have been orderly chosen by the Church and solemnly set apart to this office the following:

Martin L. Lee,	H. W. Siglar,	William C. Belknap,
R. Howell,	Chas. St. J. Vail,	John C. Hasbrouck,

The present membership of the Church is five hundred and twenty-eight.

Thursday, November 13th, 1884.

2:30 P.M.

ANTHEM.

The Rev. J. O. Denniston, of Newburgh, read the Ninetieth Psalm.

After which the Rev. Dr. Irving Magee, of Rondout, led the congregation in prayer, as follows:

O God, Father of mankind, Creator, Benefactor: We come to Thee. Thou art enthroned in might, which is Thy presence; but Thou art likewise enthroned in love, which also is Thine. Thou dost rule the universe, but Thou dost also love it, and Thou dost love Thy children, which we who love Thee are. We bow before Thee. We acknowledge Thine infinite goodness: may we know Thy presence by Thy blessing.

We praise Thee for those mercies which are over all the works of Thy hands, but especially do we thank Thee for that unspeakable mystery of love which has wrought the redemption of the world through our Lord and Savior Jesus Christ.

Praise be unto Thee, O Father of an infinite majesty, that when darkness covered the earth Thou didst mercifully look with compassion upon Thy lost children and didst prove Thy love by sending unto them the Light of the World that they might see the way that leadeth unto eternal life. Praise be unto Thee that through His mediation and Gospel, pardon and rest and everlasting blessedness are offered unto the sinful and the lost, and that, all who will come unto Thee shall find rest unto their souls. Praise be unto Thee, that according to Thy gracious purpose, Thou didst establish Thy Church in the world to keep, protect and proclaim Thy words of Life, that it might be as manna to the hungry souls that wander in the deserts of the world, and, being weary, seek for rest; and, that whosoever may eat thereof shall be satisfied. Praise be unto Thee for that divine grace, which is the hope of the world, and which is given so freely that none who trust in the sweet promises of Thy Gospel shall ever be lost. Oh! who can express the greatness of Thy compassion, or worthily thank Thee for our redemption and happiness!

We bless Thy name that it pleased Thee to establish this church, which has stood as a light and blessing, in the midst of the generations that have existed here for so many years. We thank Thee for its long and beautiful history, for its life, and acts of beneficence, and all its good works, which give us such a sure hope of a long and blessed career of usefulness in the years to come.

We thank Thee for the lives of the good men and women that have adorned by their holy walk and conversation the practice of a pure religion; who in the spirit of the gospel have knelt at this altar in the beauty of holiness; who walked in Thy fear while they lived and died in the peaceful hope of a blessed immortality.

We thank Thee for the holy men, who, during the years that are past, stood in this consecrated place to proclaim the sweet gospel of Christ unto the sad and the sinful. We thank Thee for the heavenly consolations they were able to bring to those who were bereaved of their earthly love and were broken in heart; that they were able to lead the weary to repose in Thy bosom and find rest. O good, O faithful Shepherd of the sheep: We thank Thee that through them the sinful and the wandering found their way back to Christ and forgiveness, and that the desolate found hope. We thank Thee for the sweet influence of their lives which still lingers in this place made sacred by their presence. Grant Thy blessing so that we who now live may gather into our lives the inspiration of their good deeds and beautiful example.

Be pleased, O God of mercy, to add grace to grace. Help us to contemplate the event which we this day commemorate with those affections and holy desires which shall make the future to be as the past. Pour into our hearts that gratitude which shall prompt the most ardent devotion to Thy service and render our whole lives a continued act of thankfulness and love. Vouchsafe, O Lord, to be present with those who hereafter shall gather in this place to honor Thy great name, to preach Thy word, to utter Thy praise, and for the performance of all holy offices; accept, O Lord, this service at their hands, and bless it in that way which shall tend most to Thy glory and the furtherance of their happiness, both temporal and spiritual, as shall be according to Thy will. Regard the supplication of Thy servants, and grant that whosoever shall here be dedicated to Thee in holy baptism may so receive the deeds of heavenly grace, that they may come safely to Thine everlasting Kingdom.

Grant that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ may receive all the benefits of His most precious sufferings and death and be received into the blessed company of thine elect in heaven.

Grant, O Lord, that whensoever the sorrowful shall bow at this altar, they may receive heavenly consolations, that their souls may be healed by the balm which Thou alone canst supply; and that they may rest from all their trouble in that eternal love which shall be unto them as heaven, because of the peace which Thou givest.

Grant that they who are fretted by the cares of the world may find the holy calm of the sanctuary sweet and refreshing unto them, being weary, and thus learn to know and rejoice in Thy helpful goodness. May those who are broken by sorrow and look with tearful eyes into the unrestoring grave, be able to see an angel sitting at the door of the sepulchre who shall say: "He is not here, he is risen," and so be comforted. Let Thy hand, O gentle Comforter, dry the mourner's tears.

Graciously behold and bless with Thy favor Thy servant whom Thou hast ap-

pointed at this time to minister at this altar. Speak unto Thy servant that he may receive into his soul from heaven those things which Thou wilt have him speak unto Thy people here; give him a wisdom that is more than his human understanding, that the gracious words of his lips may be as the gospels of Jesus unto these hearts. O blessed Fountain of fresh and ever-living waters, pour forth Thy life through him whom Thou hast made life's channel to this people, that they, receiving his message, may live in Thee. O let not his burden be greater than he can bear. Because of Thy presence may he be sufficient for every duty and strong for all burdens. Make him lovely by Thy love. By Thy softening yet strengthening grace make him adequate to the needs of all hearts, and steadfast in all good. In those heavy hours, when he is ready to sink, reach forth Thy hand to him and sustain him with hope. When he shall want most what Thou alone canst give, give Thyself to him. Having Thee he can never be poor. And when at last his eyes shall grow dim, let the light of heaven shine into them that at evening time it may be light.

Bless all the world, O Lord, and hasten the day of Thy coming, that all the earth may rejoice in Thee.

Now make glad this hour. Come into this place of Thy love. Fill these hearts with gladness and peace. Accept the praises that shall arise unto Thee. O Light of the sanctuary, fill this place with the beauty of Thy presence, and abide here as its glory forever more. Through Jesus Christ, our Lord. Amen.

After this fervent prayer the congregation united with the choir in singing the 35th Hymn, "Great is the Lord our God."

The Pastor then delivered the following Address of Welcome:

Brethren and Friends: It is with great personal satisfaction that I am privileged, as the pastor of this Church, to extend to you all its welcome upon the occasion of this, its Centennial Anniversary.

It is an occasion for joy: it is a jubilee, our hearts throbbing with devout gratitude to God for all His goodness and grace, and our lips showing forth His praise. In our joy and in our grateful praise, we desire that you, Ministers of Christ and Christian friends, should unite with us. While in a certain sense the history of any Church is its own, in another and very significant sense it belongs to the community, where its life is lived and where its influence is especially and constantly operative. We are all partakers in one way and another of the good that flows out from these centres of religious power and activity. We cannot bound and limit these streams of blessing that have their sources in these Churches of Christ by any parochial lines. And to-day as we invite you to look at this single stream that had its rise a hundred years ago in these hills, it is with the assured feeling that you will rejoice with us that its flowing has been continuous for so many years, and that its full and overflowing waters have given such moral and spiritual health to the people.

On the 12th day of August, 1784, a few disciples, who had been sustaining for nearly a score of years a religious society somewhat irregular in its ecclesiastical form, organized themselves into a Presbyterian Church according to the laws of the State. That date marks the beginning of the corporate existence of this Church. A hundred years of Church life!

But it is not solely in this fact of age that we to-day find our joy and that I have such satisfaction in extending to you this welcome. The Church has made a most honorable record, of which it has a right to be proud. It has steadily upheld the truth as formulated in the doctrinal standards to which it first gave adherence. It has proved itself loyal to the form and order of Church Government which it first espoused. It began its life when Newburgh was only a hamlet. In its earlier period, though weak in numbers and in material resources, it bravely lived on in spite of the virulent attacks of a strong infidel party in the community which was widely notorious for its bitter assaults upon Christianity and all its institutions. It grew with the community's growth, doing nobly and efficiently its part in the moral and spiritual education of the people. Peace and harmony to a remarkable degree have pervaded this long life. That it has had but three pastors, the two deceased, whose characters and works will be set before us this afternoon by those who were personally acquainted with them, and the third, the one who extends to you in its name its welcome, is a striking proof of the spirit of concord that has generally prevailed.

As these three pastorates do not cover the hundred years, a word of explanation is proper. In its earliest history it was served by stated supplies, who ministered also to the still older but likewise feeble Church in New Windsor. Only one minister was regularly installed over the two Churches previous to the settlement of the Rev. John Johnston. The Rev. Eleazer Burnet was ordained and installed pastor over them in November, 1805, but died at the expiration of the first year of his pastorate.

As Mr. Johnston, or as he was afterwards and is to-day more familiarly known as "Father Johnston," or Dr. Johnston, was the first pastor the Church had exclusively for its own, it has regarded him as its first pastor. His pastorate terminating with death he was soon succeeded by the Rev. Dr. Sprole, my immediate predecessor.

It is certainly a just cause of pride in the history of one's Church that its pastorates have been of such long duration; that there has been such steadfast loyalty to those whom it has chosen for its spiritual teachers and guides. And we welcome you to rejoice with us to-day in the memories their names awaken. The continuous prosperity of this Church is identified with these faithful servants of God, who left their impress upon this Church life, who to a great degree were instrumental under God in moulding and shaping that life.

We welcome you, furthermore, to a participation in the joy that comes from the conviction that the unwritten history of the Church is that after all which is its most imperishable value. The history of human hearts—of the inner, secret lives of those who have here confessed Christ and have consecrated themselves to His service; prayers that God has treasured in his book of remembrance; the spiritual conflicts out of which have come peace and strength; the comforts and consolations of the Gospel; the calm resignations to the will of God; the triumphant departures for the glory above; how all this unwritten history is suggested to us as we think of those hundred years of Church life. There are a host who have to glory gone, whose benedictions are upon us to-day; we seem to hear them bidding us rejoice, to keep high festival on this day of precious memories. They are the memories of a Church life of which they formed a part and to whose spiritual force and material prosperity they contributed; the memories of struggles in which they shared; the memories of prayers in which they joined.

Friends, these voices from out the past that come to us from the skies are for your joy as well as for ours. For He, in whom they live, is our life and our salvation.

It has been our desire upon this centennial anniversary, as memorial words were to be spoken of these deceased pastors, Dr. Johnston and Dr. Sprole, to place somewhere upon these walls a simple, unpretentious tablet that would be a reminder to those who are to come after us of the long service of these devoted Ministers of Christ. We had no desire to erect a tablet that from its elaborate design or expensive cost, or cunning workmanship would draw admiration to itself. Simplicity, durability, harmony with its surroundings were the main things sought for. Such a tablet has been placed upon these walls. It bears no fulsome inscriptions, no eulogistic words. If you would seek for the true monuments of these men, you will find it in the history of this Church, that celebrates its hundredth birthday.

As the last words of the Address were uttered, Elder M. C. Belknap stepped forward and drew aside the red silk curtain that had veiled the tablet. For a few seconds silence was observed. The Rev. Dr. Hall then introduced the Reverend Dr. Prime, of New York, in the following words:

Friends: The Committee did not require much time to consider whom they should invite to give the Memorial Address upon the Rev. Dr. Johnston. There was one person who seemed to them especially adapted for this service; one who had a warm personal attachment for Dr. Johnston, who sat for some time under his ministry and who afterward was the pastor of a neighboring Church. Therefore, from his own personal knowledge of Dr. Johnston's character and work, and out of a full treasury of pleasant and prized recollections, he will speak to us. I need hardly mention his name. It is in all our Churches—The Rev. Dr. S. I. Prime, of New York.

DR. PRIME'S ADDRESS.

John Johnston was born in 1778, six years before the birth of this Church. His father was an intelligent farmer, who had been a school teacher. He lived in Montgomery, in Ulster now Orange County, New York. The lad worked on the farm, and when he was fourteen years old and had been employed awhile in a store, he decided, with his father's approbation, to get an education. He was prepared to enter college when his father died. This sad event crushed his hopes, but his mother was equal to the occasion, and resolved to accomplish the work. From the herd on the farm she selected some cattle, and the student boy with a drover to aid him, set off through the country to sell them, for money to support him in college. They came to Newburgh, crossed the river, and going down into Westchester County, disposed of the cattle.

He lodged at Yorktown, and waking early he heard two boys in a bed near him discussing the great question, "Can God see us in the dark?" That conversation led him to serious reflections that shaped his course in life.*

Returning home, with his money, he was soon on his way to Princeton and an education. This was in October, 1799.

George Washington died December 13th, 1799, only a few weeks after this youth entered college. The President of the college delivered a funeral oration at Trenton; and the young man walked ten miles to hear it, stood up in the crowd three hours and walked ten miles back, having had nothing to eat during the day. Yet it was no small part of a young man's education to hear a funeral sermon on the death of George Washington. Heaven send us another Washington, and to God shall be the glory.

He completed his course with honor, and was afterwards elected tutor in the college, performing the duties of that office so as to secure the respect of the officers and students also.

The voice of God, which he heard by the boys in Yorktown, continued to call him, and he desired to preach the everlasting Gospel. Beyond the Allegheny Mountains was a great divine whose fame as a teacher of divinity had come over the hills to the college at Princeton. There was no School of Theology there at that time nor until ten years after. Coming back to Montgomery, to the home of his mother, the question of the Ministry was discussed in the councils of the family. A young lady in the neighborhood joined the council, for she was deeply interested in its decision. She had already promised to be the wife of this ardent young man, and the question intimately concerned their future. Should he go away for a term of years, complete his studies, and then return to claim his bride, and with her begin life's great work as a Minister of the Gospel? Many elements of doubt and fear entered into that discussion. There were no public conveyances then like our steamboats and railroads. Pittsburg was farther off than London is now. Poverty, illness, change of purpose, were all possible. Would time work no change in man or maiden? If they parted now for three years would they be ever united to share the burdens and joys of wedded life? They voted unanimously that he should go. Mounted on a little horse, his whole wardrobe in the saddle bags under him, he rode down into New Jersey, through it to Pennsylvania, Lancaster, Columbia, Chambersburg, Bedford and Somerset, he crossed the mountains, a solitary traveler, was charmed with the magnificent views, with the hills and the Juniata valley, and received impressions of grandeur and loveliness that were fresh in his memory fifty years afterwards. At Canonsburg he found Dr. McMillan, the Apostle of the West, at whose feet he was to sit. But his course was more of practice than of study. His teacher was a great revival Preacher and was continually called off to scenes of high religious interest, into which he plunged, taking all his students with him. At the end of a year and a half his money was exhausted, and he crossed the mountains again on horse-back, found employment as a teacher in Maryland, replenished his purse, went home after an absence of three years, found all right there and in the neighborhood, studied one year more at Princeton, and was licensed to preach the Gospel in October, 1805.

The Church in Newburgh was at that time connected with one at New Windsor. He was called to the united charge. Having been married to the woman he loved, he entered on his labors and was ordained on the 5th of August, 1807. That Ministry continued without interruption during the full term of his long and useful

* Many long years afterwards Dr. Johnston, attending Synod in New York City, dined with the Rev. Dr. Porter, and a large party of ministers and elders. At table Dr. J. related this incident, and one of the elders said, "I was one of those boys."

life. To pursue the history of his Ministry in the City of Newburgh (after New Windsor set up for itself) would be to rehearse the record of a pure, godly man, whose walk and conversation were without spot and blameless, and whose life was one long testimony to the power of simple goodness. He was the most like a good child of any educated man I ever saw. It was a blessedness of his that he found that patient girl in Montgomery waiting for him after so many years. She was a mother to him as well as a wife. He has said, playfully, at my table when pressed to take this or that, "My wife does not allow it." It was her prudence and energy that caused the barrel of meal and the cruet of oil to hold out, when, but for her, a miracle would have been required to feed him. Oliver Goldsmith had him to sit for his portrait, when he drew the picture of the village Pastor, who "watched and wept, who prayed and felt for all." He rarely preached a sermon without weeping. But he was sincere. He felt all that he said, and when pleading with sinners to be reconciled to God and with saints to be more like the Saviour, tears would flow and his voice would break so that he could scarcely proceed with his discourse. This was not weakness, for he was not a weak man; he had immense energy, industry and endurance; he went about doing good, with vitality and perseverance rarely equalled in the ministry. I have seen and heard him when he was greatly excited. It was in his own church when the great disruption took place at Synod in the year 1838. It was agreed that the Synod must be broken asunder, but how should it be done? "I go," exclaimed Dr. Johnston, "with the men who are known as of my School. I cast my lot in with them, and let my right arm drop from my shoulder if I do not stand by them in this hour of peril."

There was in Newburgh in old times an association of men who cherished the infidel sentiments of the French Revolution, and sought to propagate them on American soil. Dr. Johnston had their names in his note book, and he kept a record of their lives and deaths. Both were miserable. Intemperance, suicide, violence of some kind for the most part sent them out of the world; few of them died in peace in their beds. He did not repeat their names, for, thank God, it is not respectable to have infidel ancestors, and to perpetuate the memory of the dead would pain the living. But he was wise in dealing with the worst of them, and the unbeliever, as truly as the Christian, had a place in his heart.

To have walked forty-eight years in one community, identified with every public movement, standing up bravely against iniquity in high places and low, his counsel sought for continually, and his opinion and advice being freely and honestly given, and to have borne himself under all circumstances, religious and secular, above reproach or suspicion, is an achievement which the grace of God and his own good sense enabled him to accomplish. He could say with Paul, "I have fought a good fight," and there was never a man in Newburgh or elsewhere, who could take away his crown of a good name. He was a friend of my youth, and my father's friend, and I count it no light privilege after both of them have been dead for these many years, to take a part in these expressions of esteem for the memory of him who being dead yet speaketh. Long ago, when he first entered within the vail, a white stone was given to him with a new name written thereon. To-day we set up in this holy place a white stone, with his name inscribed upon it. Long ago he expressed astonishment that he who once kept his father's sheep, was raised up to be a Shepherd of the flock of God, to rank with illustrious men in the government of the Church, and its institutions of learning. Now he sits with the greatest and best of all past ages, and with Jesus the Mediator, whose church he loved and served so long and well. We set up this stone to tell the generations who come after us what a noble, blessed, faithful Pastor fed this flock through the first half of the nineteenth century, that they may hold in honor perpetual the name of Dr. John Johnston.

THE REV. DR. HALL:—Very soon after I first came to Newburgh, about twelve years ago, I was fortunate in making the acquaintance of the gentleman who was at that time chaplain at West Point. He seemed to me to be a man in the vigor of his prime. But with the closer and more intimate acquaintance the years have brought, he has been growing younger to my thought. I am sure that if the good Lord should spare him to us for twenty years more it will even then be said of him, "fresh to the end." He is among us, on his own native heath, to-day,

and we are all confident that what our esteemed friend does not know about the early Ministers, and early religious life of Newburgh is not worth knowing. The Rev. Dr. Forsyth will now address us.

DR. FORSYTH'S ADDRESS.

My dear Friends: I find myself as it were sandwiched between my dear friend Dr. Prime, to whose admirable Memorial we have just listened, and my other dear friend, Judge Fancher, *i.e.* between the Gospel and the Law.

A few days ago I was asked by one of our editors for my manuscript. I replied that I would cheerfully give it if I had such a thing about me; but that I could not know what I might have to say until I had heard Dr. Prime. All that I could do would be to gather up the crumbs which Dr. Prime might leave, if indeed he left any. The same day Dr. Hall showed me the programme, and when I asked him what was to be the theme or text of my address, he said, "you can talk about anything." That was certainly a very large liberty; but it would be cruel to you if I availed myself of it. You would not wish me to give you a sermon under the guise of an address, especially as we are to have one this evening by my old friend and former colleague in Rutgers College, and which, I am sure, will be one of the best, and so I must take up the theme which, at this last moment, Dr. Hall has given me, and deal with it as best I may—"Reminiscences."

As a born Newburgher, I am sure that my memory of Dr. Johnston goes farther back than any of my clerical brethren near me. I fancy that even Dr. Prime never saw him until after he had experienced a remarkable change in his personal appearance. My earliest remembrance is that of a most venerable man as bald as Dr. Prime himself, while the few remaining hairs were as white as the driven snow. Suddenly, while he and Mrs. Johnston were on a visit to New York, his head became covered with a thick crop of hair as brown and beautiful as those of my friend behind me, the present Pastor of this church. And they retained their color to his dying day. The story goes that on the evening of that day Mr. and Mrs. J. were at a little party in the house of a friend. The host asked Mrs. J. if Mrs. J. had come. She looked around the company, and replied, "No, I don't see him," though he was sitting within a few feet of her. I have often wished that a portrait had been taken of him before this change occurred.

Here I must say a few words in regard to Mrs. Johnston—one of the grandest and noblest Christian women that ever lived in Newburgh. She was indeed a helpmeet for her husband—remarkable for her "large, sound roundabout" (Christian "sense." Dr. Johnston was, as Dr. Prime has told us, singularly emotional by nature. I think that I never heard him preach without his bedewing his sermon with his tears. Mrs. Johnston was remarkable for her calm, self-poised, energetic readiness for every good word and work. To homes visited by sickness or sorrow, or want she was quick to go, by day or by night, on a mission of sympathy, nursing or help, as the case might be. Hundreds of families—many of them not belonging to this church—could rise up and call her blessed. She was one of the founders of the Dorcas Society, now nearly seventy-five years old. She was one of the founders and teachers in the first and, for a long time, the only Sunday School in Newburgh. It met in the old church, as a sort of Union School, and so continued until the interior and the exterior of the church were changed into the form which many of you will remember; when the Presbyterian and the Associate Reformed Church each set up a Sunday School of its own. Originally the pulpit stood in the north end of the church. It was neither a mere platform nor a desk, but—though irreverently called a tub—it was a true churchly pulpit, with a beautiful canopy over it, which was surmounted by a dove with an olive branch in its mouth.

Had Mrs. Johnston lived in Macedonian apostolic times, I am sure that she would have taken her place among those concerning whom St. Paul wrote—"help those women who labored with me in the Gospel,"—whose names are in the Book of Life. And I am equally sure that if the present generation knew how much this noble woman did for this Church during the many years of her husband's pastorate, there would be another tablet beside the one just unveiled, to the memory of Mrs. Mary Johnston. Now, when Christian women are so largely "coming to the front," to use a military phrase, in all kinds of Christian work, I wish that there might be such a tablet, not merely to preserve the memory of a "mother in Israel,"

but also to serve as a stimulus to the ladies of this Church to follow her, as she followed Christ, in all good works.

When Dr. Johnston first came to Newburgh, there were only two churches with pastors in the village—his own and the Associate Reformed. Our Methodist friends had indeed a small society. How small it was and continued to be for quite a number of years may be inferred from the size of their first Meeting House, 32 feet by 45, which stood in what used to be called the Old Town, at the corner of Liberty Street and Gidney Avenue. That little society has, as you know, grown into three noble and mighty bands. If some of the good old Methodists of a hundred, or even seventy-five years ago could rise from their graves, and walk down Liberty Street until they came to Trinity Church, the venerable mother of the other two, I fancy that they would be utterly astonished when told that this is a Methodist Church, that the little seed that they had long ago planted had grown into this magnificent tree of righteousness. We may be sure that when convinced of the fact, they would there in the street have shouted Hallelujah with old-fashioned Methodist vigor.

The Associate Reformed church of that day stood between William and Renwick Streets, a little east of Grand, and quite out of town. Those who attended it must have been very "zealously affected" towards their own faith and forms of worship, when they were content to trudge there in summer's heat and winter's cold, through dust, mud, and snow. At one time they had as their pastor, a young and very popular preacher, who, by the way, was called from here to the First Presbyterian Church of Albany. They naturally were counting a good deal on the eloquence of their young minister as a means of growth. Some one was one day telling a very prominent merchant of the village, who probably looked at everything within as well as without from a business point of view, about this popular minister. "O, yes," said the merchant, "Mr. Stansbury is an eloquent man, but Mr. Johnston has the best *stand*." So he had, for it was in the heart of the village. In due time the Associate Reformed people, becoming convinced that their "stand" was a very poor one, left it and built the church at the corner of Grand and First Streets, in 1821-22, the first minister in which was the late Rev. Dr. McCarrell, and also their parsonage—the only one for many years in Newburgh, but which every church should have, at the corner of Liberty and First Street. Meanwhile, in 1819, that saintly veteran, the Rev. Dr. John Brown, whom only a few weeks ago devout men of various denominations "carried to his burial," in the almost 70th year of his ministry, but was then the young Rector of St. George's, by his own untiring energy had erected the church at the corner of Second and Grand Streets. And thus was formed an ecclesiastical right angled triangle, at the several angles of which stood the Presbyterian, the Episcopal and the Associate Reformed churches, the like of which I fancy, could not be found in any other town in the United States. At one angle stood the Presbyterian Church; at another the Episcopal; at the third the Associate Reformed. When Dr. Johnston died he had been Pastor of this church fifty years. Dr. Brown had then been Rector of St. George's forty years; and Dr. McCarrell Minister of the Associate Reformed a little over thirty years. And these were their first and only charges. These three men differed physically, intellectually, in their literary and scientific tastes, as well as in regard to church polity and forms of worship; but they were one in their devotion to their common Lord, and in zeal for the salvation of men. They never exchanged pulpits; never sat together at the same communion table, but they were bound together by the closest and warmest friendship not only never broken, but never even for a moment disturbed during the many years they labored side by side, each in his own sphere and among his own people.

I know that I must put an arrest upon memory, considering the many voices to which you are to listen after mine; but I must say a word in regard to one other minister who began his labors only a year or two after Dr. Brown. I refer to Dr. James R. Wilson, the first Pastor of the Reformed Presbyterian Church, to which my dear friend, the Rev. Dr. Carlisle, has so successfully ministered during the last thirty-six years. Dr. Wilson was truly a man of genius, of imposing presence, of varied accomplishments, and one of the most brilliant Preachers that have ever occupied a Newburgh pulpit. It has been my good fortune to hear many of the most distinguished pulpit orators, Catholic and Protestant, in our own country, in Britain, France, Holland, Germany, Austria, Italy. I never heard one who could more completely keep and rivet the attention of his audience than Dr. James R. Wilson when in his prime. You may judge of his power in this regard, when I tell you that mere child as I then was, he could keep me wide awake at an evening service during a sermon of an hour's length.

"The fathers, where are they? and the Prophets, do they live forever?" None of us can doubt where the Fathers of whom I have spoken are. They have joined the church above. Whatever differences separated them on earth, they have utterly disappeared. They are now joining in the one song and service to the Lamb.

Dear friends, let us "remember those who have spoken" to us or to our fathers and mothers, the word of God, whose faith let us follow, considering the end of their conversations. Jesus Christ, the same yesterday, to-day and forever." "And now may the God of peace, who brought again from the dead our Lord Jesus Christ through the blood of the everlasting covenant, make us perfect in every good work, to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be glory forever and ever, Amen."

After the singing of a hymn, the Rev. Dr. Hall remarked: I am glad to have in this pulpit upon this occasion a Christian layman, and I am glad, too, that he is a Methodist, so that we may hear not only from the pews but from the representative of another denomination, with what pleasure and profit the ministrations of the late Rev. Dr. Sprole were received. There is no one known to me better qualified to speak of him upon this occasion, both from choice memories of a warm friendship, and from a just appreciation of his excellencies and abilities, than our friend Judge Fancher, of New York. Out of a full heart he will now address us:

JUDGE FANCHER'S ADDRESS.

It is my privilege on this occasion to make a few remarks relative to one who was my intimate friend, who, for well nigh a score of years was the beloved pastor of this Church; who was chiefly instrumental in causing to be reared the walls of this beautiful edifice, and who, after a useful life of service in the cause of Christ, has been joined to the general Assembly and Church of the first-born which are written in heaven.

I formed his acquaintance when he had lately passed through a grievous experience, but doubtless that experience was a trial that served to devote him more exclusively to his great work of a Christian Minister.

He had been deprived of his position as a Professor and Chaplain in the military academy at West Point; and when he applied to the Federal authorities to be informed of the cause of his removal, he received neither an explanation nor the civility to which he was entitled. A brief sentence explains it all: Jefferson Davis was at that time Secretary of War.

Turning then to that sacred work to which he was called, and for which he was so well fitted, Doctor Sprole immediately entered upon his Ministry to this congregation of the First Presbyterian Church in Newburgh, with a chastened spirit, a fervent zeal, and the precious qualification he had received from above—a qualification that was like a baptism of fire. With what zealous ardor he then preached! It was a tide without an ebb.

He seemed at that junction to have reached the fullness of his manly strength. He was in the prime of life, and Nature had endowed him with her choicest gifts. His every energy was thenceforth consecrated to the furtherance of the glorious Gospel of the Blessed God which was committed to his trust.

His stately form, his engaging address, his voice of singular cadence, his eloquent words, his fervent spirit, all conspired to charm his hearers, to make his Ministry powerful, and to touch with a deepening interest his every successive discourse.

The experiences of the past had, in their measure, equipped him for his loved employ; and his full and earnest soul was all engaged to proclaim those great truths—the sweetest and the most awful that man may ever utter or man may ever hear—comprised in the Gospel he was commissioned to declare. His enthusiasm seldom lost its splendid passion.

It may be thought he did not always preach as he did at that epoch of his life. It would be surprising if he did. Towering flames will at intervals subside. But

there were ever to be noted in his pulpit efforts a scriptural orthodoxy, a scholarly accuracy, and a dignified manner; while ever and anon his impassioned eloquence breathed the flame of enthusiasm into his words so that grand truths were conspicuously depicted and made resplendent in his discourse. Stars and crescent never so gorgeously embossed a shield. It was with a ready facility that he made his way to the fountain depths of truth, and drew from thence pure and refreshing thoughts; and often as his discourse proceeded, there was lent to his cheek a livelier red, to his voice a deeper earnestness, and to his appeals a spirit-moving influence, till hearts were throbbing beneath the power of the Gospel thus proclaimed.

To one key-note was the harp of this enchantment strung. It was found in themes suggested by texts like this: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

To some of us addicted to Armenian tendencies of belief, there has seemed sometimes to be a complexity and want of ethereal fire in discourses touching some of the doctrines inculcated by the Westminster Assembly of Divines. But, strange as it may be, the discourses of Dr. Sprole were, not infrequently, tintured with a strong infusion of those doctrines, and yet there was in them no complexity or dryness. The waters of a Mediterranean flowed over the Sahara, and the seeming desert was changed into a garden!

He was never afraid to utter his sentiments, and whenever he declared them, no explication of his principles, beyond his own words, was needful. Alexander Henderson himself, who it is said wrote the Westminster Confession, might have approved their perspicuity and orthodoxy.

Prominent as he was in the great denomination to which he was attached, his distinctive creed was as conspicuous as his stately form. He was not the less esteemed anywhere for his denominational loyalty, yet whenever he had chosen a theme connected with some generally received doctrine of the Gospel, then it was that he preached his grandest sermons and displayed the conspicuous qualities of a great preacher.

As an illustration I will refer to an occasion when he was unexpectedly called upon to occupy a prominent Methodist pulpit in the city of New York. He turned to a friend and asked, "On what shall I preach?" The reply was, "The central theme of the gospel." "Very well," said he; and, ascending the pulpit, he preached from the text, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have Eternal Life."

He wielded a masterly power of description, and in the prefatory portion of that sermon one seemed to see the stricken, dying Israelite, straining his death-dimmed eye toward the only object of hope, and then, as he looked, suddenly rejoicing in his new-found life. But as the speaker proceeded to the portion of the sermon where the central doctrine of the Christian faith became the theme, then, O then, what majesty was in his mien—what triumphant vigor was in his utterance—what revelation was made of the grandest truth ever proclaimed by man—and how eloquently he discoursed concerning the atonement of Christ and that faith which is the condition of the great salvation. The preacher's eye was, at times, swimming in tears—his strong frame seemed to quiver with the emotions of the soul, while the hushed and listening auditors hung with delight upon his impassioned utterances. A brother minister who heard him preach from the same text said: "I shall never forget that sermon. Its influence is upon me as I write."

The sermons of Dr. Sprole were often masterpieces of impressive composition, and yet he never outspread a banquet for vain effect. His profound belief in the truths that he enunciated plainly went along with his words and gave them power. In the simplest phrase that human lips can try, he uttered the most momentous truths concerning the mysteries of the kingdom of God, and, as with a winnowing fan, he gathered up the good seed, and drifted the chaff away.

Sometimes, as is known, a poet will sing a song in which all human hearts will join with him. So, as to some utterances of Dr. Sprole, they keep their silent melody in the delighted memory, charged, as Wordsworth said, "with peaceful admonitions for the heart."

He was rich in stores of various knowledge, and was gifted with uncommon power of clear and forcible expression. He was deeply read in the standards of Christian doctrine, and had arrived at conclusions in theology that settled his belief on an immovable foundation; yet he was no sectarian bigot, but he readily conceded the merit of the opinions of others, so far as they comported with the

essentials of the Christian faith. What those essentials are he clearly discerned. No cloud obscured his spiritual landscape.

His social sympathies and affections were strong, and there is no aspect of his character more charming than that in which he appeared in his family circle surrounded by wife and children, or when engaged with friends in social converse. One could choose him for a friend because he could give good counsel, could share in joys and sympathize in sorrow. Often his kindly-beaming face would be lighted with the smiles of genial friendliness. When such a friend falls by the shaft of death, how lonesome the world seems!

His commanding personality had a charm of manner that contributed largely to his personal influence. But his distinguishing merit—let me emphasize—his distinguishing merit was his manifest love of the sacred truths he proclaimed, and the fidelity and power with which he exercised the functions of an able minister of the New Testament.

One of his clerical brethren, well acquainted with him, said: "I recall his preaching with peculiar pleasure. It was sometimes so tender that my eyes were often filled with tears." Those who had opportunity to hear him can testify that he had studied the law of Christ so fully that his words seemed to reflect the great principle of love which is the essential spirit of the Gospel.

One of his compeers in the ministry said: "I can never forget one Sabbath that I spent with him at West Point. He administered the Lord's Supper in the chapel. His address at the table was one of the best I ever heard."

As he passed from the threshold of this edifice, to return no more, doubtless he devoutly presented to God his beloved flock and lifted a prayer that he might be succeeded in his pastorate by a worthy successor who should lead them in the green pastures beside the still waters; and, if his sainted spirit is permitted to come again into the assembly that worships here, it must be known to him how well his prayer has been answered.

He has bequeathed to us the rich legacy of his precepts and example, and memories of him that are blessed, are recorded on the tablets of many hearts.

To our limited vision the darkness of death and the grave has deepened over him, but to faith's clearer view his redeemed spirit has been borne by the angels to that bright realm where there is no darkness at all.

His familiar voice that so often rang beneath these arches is forever hushed. We can hear it no more, save in the mournful halls of memory—like a harp touched by the night wind. Yet his example teaches us that no true work was ever wasted, no true life has ever failed!

Let us make a record in remembrance to his memory! It will remind us of his fervid genius and his shining virtues; of the life-long labor of love that he performed; of his instrumentality in gathering an assembly of his beloved people within the walls of this enduring edifice; and it will discourse to us of him who was the faithful pastor, and whose name, as we believe, is inscribed on the lengthening roll of the blessed company of Heaven.

Sic sat est vixisse—It is enough to have lived! Grander was it than to have been the victorious chieftain in many battles, or the gold-crowned inheritor of a kingly throne!

THE REV. DR. HALL:—In 1837 and 1838 the Presbyterian Church in America from causes which it is not needful for me now to specify, was divided into two branches called the Old School and the New School. The division of the New York Synod took place in the First Church, in Newburgh. After thirty years of separation, years of misunderstandings, and rivalries, a union was happily effected. In 1870 the union of the Old and New School Presbyteries of New York took place in the First Presbyterian Church of Newburgh. The Minister who was chosen to preach the sermon upon the occasion and was afterward chosen as the first Moderator of the United Presbytery, was Rev. Dr. Wheeler, of Poughkeepsie. It is eminently appropriate that he should be selected to bring to us the greetings of the North River Presbytery. He will now address us.

REMARKS OF THE REV. FRANCIS B. WHEELER, D.D.

Fathers, Brethren and Friends: I deem myself fortunate in my presence here to-day. On an occasion that links itself with the far-away of yesterday with reachings into the far-away of to-morrow—fortunate in bringing Presbyterian greetings to this honored Church, so important and conspicuous in all her ecclesiastical relations—where history is so inter-linked with the Presbyterianism of the Hudson Valley, from New York to Albany—a loyal child of the Presbytery, and a fostering mother too—a pillar of strength and beauty both. A light upon the hill, seen afar, steady and sure in its shining, and ever a factor of power in all Christian activities.

We greet her venerable in years and yet with eye not dimmed, and force not broken by the flow and friction of one hundred years. With all the changes that have swept the sky of human affairs, this Church has not moved from the granite foundations of a pure faith, nor failed in her loyalty to Jesus Christ. We greet the Church at this point of her march, as she tarries a little, to gather up the reminiscences of the past, with devout recognition of mercies vouchsafed and strength imparted. One hundred years of service.

Thank God for that. Sowing beside all waters, and reaping with full hand along the crowding and crowning years. Along the way what prayers have been lifted, what sacrifices have been made, what victories secured.

I am glad we have fallen upon antiquity. Time was when we were told, on the other side of the Atlantic, with an almost sneer, "You have no history, you have built no monumental stones." We have grown away from that, and have bravely pushed our way up into events that hallow and make glorious our history. We now hold Centennials, marking that which gives color, richness and novelty to our humanity. We are growing old. And with age comes no debility, no decadence. Church and State with us, both have a history with breadth of strength and flush of beauty. We have our Century Stones, and to them bring sanctified and triumphant orations. Newburgh, sitting like a queen upon this beautiful bay, shadowed by yonder mountains, has her share in them. Only one year ago, along her streets was the march of bannered host commemorating a national event which will ever constitute a bright setting in the crown of our glory. To-day she brings her thanksgivings to the shrine of this Church, honored of God in the past, and radiant with clustering hopes for days to come.

The day is auspicious—we do well in being glad, and it is befitting that North River Presbytery should bring her greeting.

Salutations on life and health of the Church—strong and lusty life—prosperity uninterrupted. A living Church to-day, though one hundred years lie behind her. It is a grand thing to live, to keep place and hold as years wax and wane. As your city sits by the river, and stretches the roots of her prosperity out into its living tides, so this Church, planted by the rivers of water, has not only brought forth her fruit in her season, but her leaf also has not withered.

The river by which the fathers and mothers planted is the River of God, full of water, hence it is, that this cedar of Lebanon is full of sap—well planted, well nourished, well grown, the tree stands and flings its branches out into the sunshine of God's loving kindness. We greet you in that you are alive, and are so ready to do and suffer, if need be, in further service of the Lord. You are alive, because of the spirit of the living creature is in all the wheels of your organization—the breath of God in the body of your existence.

Greeting comes to you also, for the reason you have wrought so well, and accomplished so much for the Master. You have not been idle, there has been work here, solid, redemptive, abiding. Witnessing for Christ; holding the form of sound words—keeping the faith—harvesting of souls. What privilege and what honor, to live and stand for the Lord Christ, through the toss and whirl of a hundred years. The work of this Church has not been in vain—God has given it the impetus of His strength, and lifted it into the eternities of His glory.

And our greeting is warm, generous, full of praise, because you have such future before you—how grandly that future opens from this Mount of Communion—along the King's highway, into larger usefulness, and more abundant results. As the river yonder comes from mountain springs, widening, deepening in its flow, past green fields, and the hum of manifold industries, bearing on its affluent tides the wealth of a continent, so the stream of your Church life runs, its course not finished. On, still onward, in the channel of continued and ever fresh opportunity, till, through the gates of the morning, it shall murmur into the rest of everlasting seas. So, with the greeting I bring admonition to larger activities and higher con-

separation. As I sat listening to the story of those who have gone before you in the history of this Church, there seemed to me, here, other presences than those upon whom mortal eyes fell—a goodly host—those who had sown in tears—gathered in joy—the servants of the dear Lord. Your fathers, mothers, brethren, friends—why, the air was tremulous with their presence, and out of the witnessing cloud came voices of praise, encouragements and incentives to greater fidelity.

Oh, hear ye them as they speak—

“ Though dead, they speak in reason’s ear,
And in example live ;
Their faith and hope, and mighty deeds
Still fresh instruction give.”

They vanish—are gone—their voice dies away in faint echoes.

Then comes another, more majestic and loving, the dear Lord of your fathers, from whose heart has come into your veins the Life Everlasting. His benedictions fall, and I hear Him say, “ Hold fast till I come, and I will give thee a Crown of Life.”

O, brethren and friends beloved, with you I will make answering. O, Lord, our Christ, we will—till Thou shalt come, and these eyes shall see the King in His beauty.

THE REV. DR. HALL:—About four years ago Calvary Presbyterian Church of this city celebrated its twenty-fifth birth-day. Upon that happy occasion, an honored place was given to her mother, or rather to the one who represented her. In the prosperity of this daughter, no one rejoices more than this mother, and her prayer is that it may steadily continue and increase. There is a tradition that the mother was not very lavish in providing for her when she went forth from the old home to establish one of her own. But even if this be true, she has given ample proof of ability to take care of herself. The mother’s benediction is upon her. Let it mingle with the greetings from the child.

REV. J. SEARLE’S REMARKS.

If it were regarded as blame-worthy in the daughter, twenty-eight years ago, to leave the old homestead in opposition to her mother’s wishes, and begin house-keeping on her own account, there has been abundant evidence, in the cordial relations of later years, that the fault has been entirely condoned, and if there was ever a thought in the daughter’s mind, that her mother might have dealt more generously in her outfitting, that too has been so far forgotten, that but for your own reference, it certainly should have had no mention here to-day. And now, without fear of a single frowning look, this daughter comes into this stately house, where she finds her mother’s dwelling, far more luxuriously than in the old home from which she went out, and most heartily and sincerely extends her congratulations to her on this Centennial of her natal day.

There is always something very sad and depressing in seeing our parents after the flesh grows old, because we cannot but associate with increasing years, failing strength and vigor; nor can we think of these, except as foretokens of that great change which shall remove them altogether from our sight, and put an end to all the precious joys of personal fellowship.

But how different it is with a Church. God has provided, that when she has fulfilled, and still continues to fulfil her mission, by loyally holding up the standard of His truth before men, added years shall issue only in added vigor and increasing opportunities of usefulness.

We have read with intense interest, the history of this our mother Church, as set forth in the eloquent words of her beloved pastor, and as we have marked the gracious dealings of the Lord towards her, we have called to mind what is said of the procession of the ancient Spartans, when the old men with whitened locks, and bent forms and tottering footsteps, led the van, showing the scars they had received in their country’s service and exclaiming, “ We have been brave.” Then came the active warriors, in the prime of their manhood, and as they bared their brawny arms, ready for labor or for battle, they cried, “ We are brave.” And to

dispel all fears as to what might come to pass, when the old men should have passed on to join the great company of the dead, and the men of middle age should have grown old, or have been slain in battle, there followed the youths and the boys, who, as smiles of joyous anticipation lighted up their faces, said, "We will be brave, for we are Spartans."

Brave and true were the fathers who a hundred years ago laid the foundations of a Church of Christ here; and amidst their struggles with poverty, and in the teeth of bitter opposition, maintained the ordinances which God had ordained for the enlightenment and salvation of men.

We thank God that we have a share with you in the heritage of their blessed memories.

We recognize, gratefully, the hand of God in raising up to take their places, as one by one, in answer to their Master's call to higher service, they have dropped out of rank, the band of consecrated men and women who still rally round the standard of the cross, and by the agency of the same gospel truths which were so precious to the fathers, seek to elevate, establish, comfort and save the souls of men.

And we have not only a bright hope, but a confident assurance, based upon the Word, "Instead of the fathers shall be the children," that when the present generation of Christian laborers shall have fallen asleep, there shall still be found brave and loyal souls to stand up for God and His truth, in this place.

Our "heart's desire and prayer to God" for this Church is, that He will so abundantly endue you with the grace of His Holy Spirit, that "he that is feeble among you may be as David and the house of David, as God, as the Jehovah-Angel to go before them;" that your influence for good may be so perpetuated and multiplied that when another hundred years shall have completed their round, the Word of Life, the only unflickering light that has ever shone on the darkness of this world, may still be held forth here, that men, enlightened by its rays, may find their way to Christ. And at her next Centennial, may other daughters rise to call this mother blessed, and to bid her God-speed, as we do this day.

THE REV. DR. HALL:—We are not done with the feast of good things, though we have heard from those especially designated in the programme. There is more to follow. I have been casting my eye over the audience, in search of the Rev. Dr. Applegate. He promised me he would come and present the greetings of St. George's Church. We have heard from the Rev. Dr. Forsyth, of the friendly relations that existed for about forty years between the Rev. Dr. Brown, who so recently left us for the glory beyond, and the Rev. Dr. Johnston. It would have given us great pleasure to have heard from his successor to-day. I know that something unforeseen must have prevented him from being present.*

We have heard from Dr. Forsyth about the famous historic Church triangle of Newburgh, and of the harmony and friendship between the pastors of these three churches, Dr. Johnston, Dr. Brown, and Dr. McCarrell. The triangle was broken by the removal of the home of the First Presbyterian Church to this site. The harmony and friendship, however, that existed between the pastors of the Associate Reformed Church and this Church have been bequeathed to their successors. It will give us pleasure to hear a few words from the Rev. Mr. Macnaughtan, pastor of the Associate Reformed Church.

REV. J. MACNAUGHTAN'S REMARKS.

It is an unspeakable pleasure to me, sir, in company with so many of my brethren, representing the churches of Newburgh, to bring greetings to you and your people on this joyous Centennial occasion. It is a matter for congratulation that

* A letter was afterward received from Rev. Dr. Applegate, expressing his regrets. He was suddenly called away from home.

through a century, so remarkable in its manifold developments in every direction, so prolific in great social, political, moral and religious revolutions and conflicts, this Church has fought the good fight and maintained the faith. The century through which your Church has lived is perhaps the most remarkable in the world's history, and cannot be far surpassed in the conspicuousness and the importance of the great interests that have crowded its years, by any that are yet to come before the curtain shall fall and the great drama of time shall be completed. That this Church has done its part, in the midst of the great events transpiring around it, is abundantly evident from the words that have been spoken here this afternoon, as well as by this noble temple which faithful hands have reared, and the strong, hearty, vigorous, moral and spiritual life that here finds a home and an inspiration for itself. A Church that has breasted the waves of a century's conflicts and comes to its conclusion with the freshness, the enthusiasm and the enterprise which everything here—this noble gathering, this splendid adornment, the festive garments with which loving hands have added new beauty to this fair house of God, the words of welcome that have greeted us, warm and eloquent in the expression of the devotion and zeal of this people to every good work, and of loyalty to Jesus Christ—indicates that its life has been builded upon numberless heroisms, nameless fidelities, and that the children are not unworthy of the sires from whom they derive their life.

You, Sir, and your people are to be congratulated that amid all the changes and vicissitudes of these past years, a record has been made that so grandly justifies this proud occasion.

And we are glad to greet you also, because you have not left us out in your rejoicing, but have taken pains to link your life and history with the history of the Churches throughout the city. You have in this Centennial occasion brought before this community not only the splendid history of your own Church, and the noble fidelity of the brave men who have been her leaders, but, in connection therewith, the names of the men and the Churches who with your own have made Newburgh what it is to-day in its moral and religious life. You have thus made the occasion ours as well as yours. It is this fact that adds, if anything can, to the heartiness of the greeting which I bring to you from the Old Associate Reformed Church. These two Churches, which for so many years stood within sight of each other, with St. George's, are all children of the same time with common traditions, associations, memories, so that the story of one must tell in some measure the history of them all. And your Centennial has reminded us of the magnitude of our obligation as citizens of this fair city to the three men whose names are unseparably connected with these three Churches. Clustering near each other as they did, they did but suggest the unity of heart and aim, the community of enthusiasm and devotion which each felt for Christ, the undivided consecration, in the midst of radical differences of thought, of creed and polity, which they were not the men to forget. These are the men whose hands God has laid upon this community in benediction. And who, on this occasion even, of quickened interest and enkindled sentiment, will claim adequately to set forth our obligations to these faithful and departed ones? We have to thank you, of the First Church, for reviving this old history, and setting before us the old life, that has so much to do with all that is best in the character and life of this conservative community.

But to me, Sir, and I doubt not, to you also, and I am sure that Dr. Applegate, if he had been able to be present with us, would have shared in the feeling, there has come a sense of grave responsibility, deeper than ever experienced, in regard to the trust committed to us. It is no small thing to have had such a spiritual ancestry in the pulpits in which it is our privilege to preach the Gospel. It is no small thing to be the successors of men so faithful, so useful, and so consecrated. And as I have sat here, and heard that old story told, I have felt oppressed as never before with the responsibilities of my office, and have found a new motive to put behind my endeavors, in the hope of so working as to gain even the smallest claim to be remembered by those who shall come after with any smallest atom of the gratitude that has been poured out to-day to the memory of these fathers in Israel.

And the thing that has impressed me in connection with the references that have been made to these men is this: That little has been said in regard to their attainments in the line of scholarship, or in regard to their intellectual endowments, their capacity as preachers, or any of the other things that are reckoned by many as constituting the chief elements of power in the preacher. It has not been because these men were deficient in these things that so little has been made of them. We know that they were all men richly endowed in these regards—men of no ordi-

nary attainments and intellectual force. And there can be no doubt that the strength of their piety was greatly enhanced by these things. But the fact that has impressed me in this unfolding of the moral history of these past years is this: almost all who have spoken in this place to-day have spoken only of the goodness and the consecration of the men who have been the leaders and the guides of this community.

And I am profoundly impressed by this fact. It is to me a revelation and an inspiration. That which has told in these old ministries through a hundred years, must be in ours, if our work is to live; we are to be helpers of men, and builders of the Church of Christ. O, let us make the aspiration and the prayer of our ministry be more hereafter than it has been before:—

“ More love, O Christ, to Thee,
More love to Thee ! ”

And it is this out of which has come the fraternal relations of the Churches of Newburgh, the breadth, the catholicity of the Christian temper of this community. Not in the creeds and confessions is the Church to find its point of unity, but in its piety and consecration, in its devotion to Christ and its zeal to save and educate the souls of men. This Church, the other Churches of this city, found this to be true, and in their practice, and in the grand results that are before us here to-day in this place, we have the witness to its utility. Standing, then, on this ridge of time, with the ripe and tender memories of these years about us, let us take the standard that their saintly hands have borne through a century's conflict, and, forgetting our differences, let us hold it aloft, and so let us try to realize here below that unity that will be the crowning glory of the heavenly life. One in the love and service of Christ.

THE REV. DR. HALL:—A few miles west from Newburgh a colony settled in the early days, known as Covenanters, and they were the true scions, of the old stock. From the old Church in Coldenham have sprung the churches of that faith and order in this city. We have heard this afternoon of the remarkable pulpit power of one of its ministers, the Rev. Dr. Wilson. We have with us upon this occasion one of his successors, the Rev. Mr. Carlisle, who has the honor, now that Dr. Brown has left us, of having had the longest pastorate of any of us—thirty-five years. May many be added to it. Brother Carlisle, we shall be happy to hear from you.

REMARKS OF THE REV. S. CARLISLE.

The circumstances connected with our assemblage to-day are peculiar and interesting. It is not to commemorate some important discovery in the department of the arts or sciences, but the organization of this congregation in this city one century ago.

The friends of Christ everywhere rejoice in the Church's enlargement, growth and prosperity. They know that while the members of a new organization are few, their material and financial resources inadequate, yet, still, their strength and usefulness are not dependent exclusively upon these things, but upon the presence and blessing of the Most High. Besides her mission (the preservation of the truth, the reformation of society, the evangelization of the world, the salvation of souls) is precious, to be accomplished not by political stratagem and policy, not by disciplined legions of armed men in marshalled array, nor by external coercion, but by the preaching of the Gospel, accompanied by the Holy Spirit.

Two circumstances have distinguished this century: Increased and active efforts in every department of the Christian Church, for the extension of the Redeemer's Kingdom at home and abroad, introduced with wars widespread and universal, but these were followed with the glorious triumph of the Prince of Peace. Second, the translation of the Scriptures of the Old and New Testaments into many of the languages of earth, together with their extensive dissemination, so that the world is practically beavened with the Word of God, and the indications are that the knowledge of the Lord shall cover the earth. In both these objects this Church participated and shared.

To commemorate departed worth, generous and noble deeds for Christ, is both

reasonable and scriptural. The Most High has stamped it with his approbation, by erecting a commemorative tablet in the Eleventh of Hebrews, on which are inscribed the names and transcendent excellencies of those of whom the world was not worthy, and in this spirit we have met to-day, to make mention of the names and acts of those who founded this Church, though they little thought that their efforts would be so successful, or that so many would assemble in this spacious house of worship, at the close of a century, to express gratification at what they did.

It is sometimes said that the congregation moulds the pastor. However this may be, there is no doubt the pastor moulds the people, and that the prosperity, growth and enlargement of a Church is under God mainly owing to him, and we rejoice that this fact has been so prominently recognized in these services—that honor has been given to the former pastors of this Church and to the present pastor, for to them much honor is due.

The dead require no such commemoration. The founders of this Church are gone; they have entered into rest, and are enjoying their reward; nor are they intended for them; still, the names of the righteous should be had in continual remembrance, and one generation should praise His works to another, and declare His mighty acts. They are profitable and beneficial to the living—stimulating them to greater activity and self-denial in the Redeemer's service. But it should never be forgotten that the best memorial, the noblest monument you can erect is the reception of those great fundamental principles for the propagation of which this church was founded: such as salvation through the Cross—that the Scriptures of the Old and New Testaments are the word of God, the only rule of faith and morals—that it is the duty and privilege of every man to search these Scriptures for himself, and to receive and profess what they teach—and that the Lord Jesus Christ is the sole and exclusive Head of the Church.

Like the Ark, the Church was early cast upon the floods. Upon it the winds have blown, the billows have raged, threatening its destruction, but the Church lives, and the well founded hopes and fond expectation is that she will live, and live for ever and ever, and that in process of time she will be guided to the haven of rest, where eternal peace and absolute security will be enjoyed.

Accept my Christian salutations; assured that my earnest wish and prayer is that the success of the past may be an earnest and foretaste of that prosperity which will attend you in the present century.

THE REV. DR. HALL:—Fifty years ago next month the First Baptist Church of this city was organized. Previous to that time, however, there had been temporary organizations and spasmodic attempts to organize. But for fifty years it has had a continuous history. In its early beginnings it was very ambitious for an inordinate quantity of water, Orange Lake being used for a baptistry. In recent years it has been satisfied with less water, and has been more ambitious for the extension and glory of the Kingdom, in the conversion of men. Brother Jones it will give us pleasure to hear a few words from you.

REMARKS OF THE REV. ARTHUR JONES.

My Brother: It is with deep gratitude as a Christian minister for God's blessing upon this people that I bring the hearty congratulations and God-speed of the First Baptist Church to its nearest neighbor.

Upon one of my first visits to Newburgh there were fields of floating ice in the river, and the ferry boat, in order to secure an open passage steamed quite a distance to the north. I was looking at the church spires and counting them. I saw two at the upper end of the town, but when, after a few moments of wandering, my eye returned, I could see only one. We had come to that portion of the river where both were in the same line of vision. The height of the one had been given to the other, and the breadth of base of the other had been given to the one—so perfectly did the color of the cut stone blend with the weather beaten cypress shingles. And the one spire I then saw was far better proportioned than either could claim to be, viewed separately. Well, it was an optical illusion, and hardly worthy of mention here. But I take great comfort in thinking that here is a spiritual

point of view, (and who shall not say it is not the truest) from which these two churches are really one. No man believes in his denomination, its mission, more than I. We are two in views of doctrine; necessarily adhered to because honestly held. We are one in a common faith in the same crucified Lord. Let us never forget that our unity is higher and stronger than our separation, by as much as Christ himself is greater than any doctrine.

THE REV. DR. HALL:—When the Second Presbyterian Church of Newburgh ceased to exist, its meeting house was sold to the Second Methodist Episcopal Church, or as it is now called, St. John's M. E. Church. And there it has its home to-day, though the building has been much enlarged and improved to accommodate the needs of that prosperous and active congregation. But there is another fact of interest to offset this. We stand to-day by the cradle of Methodism. It was here, on the very site of this Church, and in close proximity to if not on the very spot where this pulpit stands, that Elnathan Foster, the Class-leader, gathered weekly around him in his home, the class from which grew the First Methodist Episcopal Church of Newburgh.* So, Brother North, you can feel quite at home here. And while your people are kind enough to preserve the old Church home of the extinct Second Presbyterian Church, we reciprocate by protecting the cradle of Newburgh Methodism with this edifice built over it and around it.

We will now listen to the Rev. Mr. North, of St. John M. E. Church.

REMARKS OF THE REV. C. R. NORTH.

Dr. Hall has already given you the best points of my speech. Whilst the various members of your theological family have been claiming relationship to the First Presbyterian Church, as cousins, aunts, sisters, daughter, etc., I have been trying to decide what connection might be claimed by the Church which I am privileged to represent, and conclude that it must be a son-in-law. I have no doubt that among other excellent reasons for the good understanding between the St. John's Methodist Episcopal Church and the First Presbyterian Church is the fact, that the son-in-law and mother-in-law keep house separately.

It is not a little interesting to discover the evident uncertainty in the minds of the projectors of that *first* Second Presbyterian Church as to what would come of it. In his charge to the Elders at its organization Dr. Prime plainly shared their perplexity when he queried in his text "By whom shall Jacob arise, for he is small?"

It was evidently *forordained* from the beginning to be a Methodist Episcopal Church. Whether it was through the tough roots of your theology that the sap of that pure gospel, which has always run in the fibres of the Presbyterian Church, came into that Second Church, or whether drawn by the *leaves* out of an atmosphere charged with the prevailing Arminianism, certain it is that when the Rev. Mr. Hill was deposed for inculcating a doctrine deemed heretical, and having to do with certain views about Christian perfection, the decree was seen to be working, and the *first* Second Presbyterian Church made way for Methodism.

There are two ends to the history of the St. John's Methodist Episcopal Church. The one, confessedly, is a Presbyterian end, the other a Methodist end. And there are, in point of fact, two ends to its church edifice: the one a Presbyterian end, and the other a Methodist one. And the *North* end is the Presbyterian one. [Dr. Hall:—"That is the end you occupy. Is it not?" "Yes; and it is *the hardest end to fill.*"]

The truth is the currents of Presbyterian and Methodist history in this region have run close together. It was only two years after the organization of your Society that Ezekiel Cooper established on this very spot the first Methodist Class. During the years when your Society belonged to your Presbyterian New Windsor

*The Rev. Dr. Crawford, Presiding Elder, has informed me that he was married in the parlor of Elnathan Foster's house. He is, and ought to be, grateful to our Church for spreading such a beautiful canopy over a spot of such pleasant associations to him.

Circuit our Class formed a part of the Flanders Circuit of the Methodist Episcopal Church. We both, you observe, started out with the *circuit system*. When you adopted the station system in 1810, and installed Dr. Johnston, our Society built the old brick meeting-house and likewise entered on a more independent career. And now, not claiming to be their delegated representative, but rather by your appointment, I am here to bring to the First Presbyterian Church the greetings of the nearly two thousand communicants of the Methodist Episcopal churches of Newburgh. I am sure I represent them in assuring you of their joy in your century of prosperity, and in pledging their prayers for peace to you and a triumphant future.

The scene here to-day is an inspiring one. It could not have been a hundred years ago.

My brother of the Baptist Church has beautifully set forth the unity of our Evangelical Church. The coming together of streams into one great body of water, is often proof of some one strong stream with a high source. Such a stream from even a great fountain may divide in its course, but its waters come together at last. The waters of the Mississippi by devious channels, through an intricate delta, at last meet in the Gulf and so in the mightier sea. The Nile, by many channels with divided waters beyond its delta, is made one again in the midland sea. So with God's blessed truth. From its Eternal Source it has poured into the world; running in the divided channels of the denominations, its living waters are meeting in the very fulness which they have produced. One in their source and one in their confluence. Of this blessed truth, this union of greetings to the First Presbyterian Church to-day is a demonstration.

The more one considers that text of Dr. Prime's, in which so many years ago he asks "By whom shall *Jacob* arise?" I am satisfied of the confusion of his mind, for *Jacob* surely could not fairly have been in question before *Isaac* saw the light, and we are told that "*Abraham* was a *hundred years old* when *Isaac* was born." One hundred years of Abrahamic life have been yours,—years of usefulness and of faith. May your century bring forth to you some grander unfolding of your life! In behalf of the denomination I represent I challenge you to a deeper consecration of life and energy until we mingle together in the eternal unity of Heaven!

THE REV. DR. HALL:—There is a Church that is more Presbyterian, both in its polity and in its doctrine, than the Presbyterian. It is from the Dutch Church that the father's derived the essential principles of Presbyterianism. The Rev. Mr. Myers, pastor of the Dutch Church, or rather, of the American Reformed Church, of this city, will now say a few words to us.

REMARKS OF THE REV. H. V. S. MEYERS.

My dear Friends: I come to you to-day bearing congratulations and greetings of the oldest religious denomination in the State.

You are marking your Centennial by these services. More than two and a half centuries ago the Dutch Church was formed in New York City. And in many localities all along this valley of the Hudson, these churches were established nearly two hundred years ago. But the Dutch skipped Newburgh, which was of course a great misfortune to the settlement, now a city. It is a matter of congratulation that the Presbyterians came in to occupy the ground. But it is to the advantage of this city that it is surrounded by Dutch churches throughout the country regions. And if the Dutch Church had nothing to do with the establishment of Presbyterianism here, it has had much to do with its perpetuation. It has been remarked that the prosperity and continuance of this church have been caused by the strong infusion of Scotch blood. I venture to say that if this Church were canvassed, it would be found that there is far more Dutch than Scotch blood in it. From the surrounding churches the Dutch people drift into this city. We gladly receive them and after a while pass them along to the other churches. They do good service for us, and when we send them to others we do so with the hope that they may be as useful in their new relations.

If there were a relationship nearer than sisterhood, I should claim it for my church to-day. I believe the utmost cordiality and good feeling has always existed

between this church and that of which I am pastor, and it will not be my fault if it does not continue.

I bear to you our hearty good wishes. You have lived a hundred years—"May you live a thousand years and your shadow never grow less."

THE REV. DR. HALL:—There is yet another Church of the Presbyterian family in Newburgh, from whom we have not yet heard. And though the time allotted for this service has passed, we cannot be dismissed without hearing a brief word of greeting from the pastor of the United Presbyterian Church, the Rev. Mr. Findley.

REMARKS OF THE REV. J. G. D. FINDLEY.

In bringing you the greetings of the United Presbyterian Church, I speak in behalf of one of the newest to the oldest of the Evangelical congregations of our city.

We have not yet reached our Quarter Centennial; while you have rounded out a full hundred years. We rejoice with you that these have been to you years of growth—growth in numbers and influence and in power for serving the Master—years of large Christian usefulness and years in which you have had so many evidences of the Spirit's blessing attending the preaching of the Divine Word. As you review the past and look out on the future, what reason you have to thank God and take courage! How wonderfully God in His providence is widening the field for Christian work to you and to all his Churches! It is our earnest wish that in the century to come you may attain a much larger growth and influence, abounding in every good work, and that you may be in the fullest sense as a church, a pillar and ground of Gospel truth. Reference has been made to the position of this church and her then Pastors as Old School, in the memorable controversy of 1838. Let me say that though I am speaking in behalf of one of the youngest of Newburgh's churches, I represent one of the most conservative branches of the Presbyterian family. A writer in New England some years ago, referring to three of these branches represented here to-day, spoke of them as the "Old School," the "Older School," and the "Oldest School." May not we of the different schools continue to be in most hearty accord—holding the unity of the Spirit, if not in the peculiar views of the "older" and "oldest," at least in steadfast adherence to our common heritage of "Old School" theology—the doctrines of grace—the scriptural Calvinism imbedded in our common Westminster Standards? Let us hold fast the form of sound words.

I rejoice that all the Churches, sending in their greetings to-day have so much of Christian unity in the great central truths of the Gospel, held in common by us all,—Christ, His divinity and redemption by His blood. As my brother from the Baptist Church has intimated, we are "all one in Christ."

We will find in the centuries to come, as in the ages that are gone, that it is "the old, old story" that softens and converts the wayward and the lost. It is "Christ, and Him crucified" that will ever be the power of God unto salvation to all who believe.

THE REV. DR. HALL:—*Friends:* I promised that these services should not extend beyond half past five, and here it is a quarter of six. I notice that Dr. Crosby has a very anxious face, and he is doubtless wondering if we keep up this feast much longer, how he will be able to draw any to his that he is to spread for us this evening. I desire exceedingly to call upon these Ministers of our city and of neighboring Churches, who have not yet addressed us. I am sure that they are all in a congratulatory mood. And I am confident that their hearts are so turned toward us that they will be willing to furnish for the printed Report of these Exercises, the thoughts that they would now utter. We will have this understanding between us.

We will now unite in singing the original hymn on the programme, composed by the Rev. Dr. Wheeler, of Poughkeepsie. We will sing it to the tune of "Lenox," after which the Rev. Dr. Crawford will dismiss us with the Benediction.

I.

Our earthly years, O God,
Are at thy sole command;
And paths by mortals trod,
Are from Thy mighty hand.
Our history, a passing dream,
A mystery, and fitful gleam.

II.

And yet, O God supreme,
Our years are not in vain;
But richer than they seem,
In solid, lasting gain.
Along the years, we live for Thee.
In joy and tears we build for Thee.

III.

One hundred years have fled
Since here our fathers wrought:
And lo, their work not dead,
For lives the Church they sought.
Thy Church, O God, preserved by Thee,
Thy work, O God, all praise to Thee.

IV.

What memories arise
From out the misty past;
Glad visions greet our eyes,
And sorrows shadows cast.
O Christ, our King, thy love so great,
We grateful sing and celebrate.

V.

From out the gate of years,
Along the King's Highway,
We march through stormy fears,
To reach eternal day.
Our watchword, Christ, Humanity:
The world for Christ, in loyalty!

In accordance with the mutual understanding referred to above, the following salutations have been kindly sent to me.

FROM THE REV. F. B. SAVAGE, PASTOR OF THE UNION PRESBYTERIAN CHURCH,
OF THIS CITY.

Dear Brother: I feel that it would be ungrateful on your part did you not remember on this occasion the land from whence ye sprung and the hole of the pit whence ye are digged. I come with greetings from the "old stand," that has been mentioned as being highly approved of by one of our commercial brethren, and though our connection with the Presbyterian branch to which you belong is of more recent date, yet as possession is nine-tenths of the law, we claim a part in this Centennial. We own the land on which Dr. Johnston's Church stood, corner of Montgomery and First Streets, a lot soaked with the prayers of the saints and hallowed by the memories of one hundred years' services. We took possession of the old white Church in February, 1857, and by good work and steady preaching wore it out, so that a new one was built more glorious than the former house. The only thing we have of Dr. Johnston's memory is the old bell that rung out on the air of this hillside, summoning the worshippers to God's house, and ringing out the news of a salvation broad and universal. But, alas, even the old bell wore out in the good cause, for it not only rang for the services of the Sanctuary, but also for alarms of fire, not to mention Fourths of July and other occasions. But the bell is not lost or thrown away, but, fused again with the addition of more metal, rings out its greeting to you on this Centennial occasion. Union Church greets you on this joyful festival and marks your progress with joy and gladness, and wishes you nothing but the largest growth and prosperity in the future. Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

FROM THE REV. C. W. FRITTS, PASTOR OF THE REFORMED DUTCH CHURCH, OF
FISHKILL-ON-HUDSON.

Beloved Brethren: It affords me great pleasure to extend to you my best congratulations as you celebrate to day the first century of your existence. To recall the piety, the deeds, the endurance, the rare worth of our ancestors is not only a duty but privilege.

The Hebrew people often rehearsed to their children the great events of their history. From generation to generation they handed down the story of the bondage in Egypt, the flight, the Red Sea, the wilderness journey, the founding of the nation in Canaan. Their leaders, in order to deepen the impressions of the past, used various auxiliaries. Places were named, monuments and altars built, heaps of stones raised, the "rod that budded" and the pot of manna were preserved, all to remind of the times of old and how the Lord had led them.

As a Church yours has been a marked history. For five score years you have sown the good seed of the Kingdom beside the waters of this majestic river, and the harvest has been thirty and sixty, and an hundred fold.

Here consecrated and eloquent Pastors have declared the unsearchable riches of Christ; here devoted Elders have labored for the Master; here true and noble women, a great company have wrought for the upbuilding of Zion. What multitudes have been converted here! How many have been instructed, cheered, strengthened and comforted! What a host have fallen asleep and have passed from earthly care and struggle to eternal rest!

The immortal poet Homer tells us that Diomedes saw the gods in battle after Pallas Athene had blown the mist from before his eyes.

To day you are disswelling the mists that have gathered about your history, and I am sure you have discerned much that is heroic and saintly. The characters, the services of the fathers, to recount these cannot but awaken gratitude, quicken piety and inspire zeal. Moabite soldiers once prevented a burial and the remains were hastily cast into the sepulchre of Elisha. And we read that "when the man was let down, and touched the bones of Elisha, he revived and stood upon his feet."

Even so, contact with the sacred past of the providence and grace of God will be to you reviving and life-giving.

May you ever cultivate the historic spirit, and then memory with mystic chains will bind together the bygone and the living present.

I congratulate you, brethren, that for a century your Church has held and declared a pure faith. You have never abbreviated the creed, nor shortened the commandments. In your Bible there has not been one verse too much, nor one miracle too many. In every period of unbelief and scepticism you have contended "Earnestly for the faith once delivered to the saints."

I congratulate you upon your harmony and prosperity. Having obtained help of God, you continue to this present time. From the side of Heaven and eternity there is nothing on earth so glorious as a Church of Christ where disciples are edified and sinners are converted.

I congratulate you upon your feeling of brotherhood and Christian fellowship manifested by including in your jubilee representatives of so many denominations of Christ's Church.

The attitude of neighboring Churches in relation to one another as they battle against their common foes should be the same as that of the men of Israel under Joab toward their brethren under Abishai.

"And he said, if the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee."

I thank God that more and more we are seeing eye to eye and face to face, living and laboring together in the "unity of the Spirit and the bonds of peace." In the early church the tests of discipleship was: We know that we have passed from death unto life because we love the brethren."

And now, brethren beloved, for the future take as your watchword the motto of the ancient band of Redeemtorists: "All for Thee, blessed Jesus, all for Thee." "God is able to make all grace abound towards you; that you, always, having all sufficiency in all things, may abound to every good work."

In the language of one of old, I say to you: "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you."

FROM THE REV. J. R. THOMPSON, PASTOR OF THE SECOND REFORMED PRESBYTERIAN CHURCH, OF THIS CITY.

In behalf of the Westminster Reformed Presbyterian Church, of which I have been Pastor for about twenty-eight years, I tender cordial greetings to the First Presbyterian Congregation of this city that is assembled here to-day, under most auspicious circumstances, to celebrate the Centennial of its existence.

In extending these fraternal salutations I assure you that they are not a cold and formal expression of common courtesy; but the sincere greetings of a Congregation in a sister branch of the great Presbyterian family that holds the same system of evangelical doctrine and form of Church government. Purified and fused in the furnace of persecution, the Presbyterians of Scotland and Great Britain, that were our honored ancestry, were one body about two hundred years ago; but unhappily after the Revolution that elevated King William to the throne of England, in 1688 a family separation took place, and this once united church diverged into new lines, and consequently are to-day found as different tribes, yet, thanks be to God, following the same Leader, and animated by the same spirit of Christian love that is the true bond of church union.

"Though distinct as the billows yet one as the sea,"

This organic separation, we trust, is only temporary; for the signs of the times in the ecclesiastical world seem to indicate, as appears from the quadrennial meetings of the Presbyterian Council, a closer alliance, in the near future, when the scattered fragments of the broken Presbyterian body will, under the "Power from on high," be melted and moulded into one organic union, and shall approximate that desired consummation when they all shall "come in the unit, of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

A survey of the progress of Presbyterianism, during the hundred years of the existence of this Congregation, awakens within us the profoundest gratitude; is a pledge and prophecy of still greater achievements; and is well calculated to stimulate to a closer union and more persistent efforts for the salvation of perishing souls, the enlargement of the Church and the bringing of the nations into submission to Christ, whom they shall "crown Lord of all."

As brethren, then, united in the great fundamental doctrines of Christ's kingdom; laboring in the same inviting field; and eagerly seeking the same grand ends—the glory of God and the salvation of sinners—we convey to you the assurances of our fraternal regards and expressions of our sincere desire for still greater success in carrying forward the glorious work of your Divine Lord and Saviour Jesus Christ.

"The Lord bless thee, and keep thee;
The Lord make His face shine upon thee,
And be gracious unto thee;
The Lord lift up His countenance upon thee,
And give thee peace."

FROM THE REV. C. C. MANZ, PASTOR OF THE LUTHERAN CHURCH IN THIS CITY.

Brethren and friends, greetings: It gives me great pleasure to be present on such a memorable occasion. Those many years that have passed have been a great blessing to this First Presbyterian Congregation. Many an organization starts out with a large membership and has bright prospects, but soon it becomes gloomy, the membership gradually resign, and it remains nothing but a child. Now when we look back into the history of this Congregation, we notice the reverse. Its beginning was dependent on a few families; and helpless as an infant, it had to struggle to keep in existence, had to overcome that too often experienced—discouragement, and grow in patience. Their faith in the Word of God, that He would be with them alway, gave them encouragement to fight against the spirit that wished to rob them of this precious word and the means of grace, and they have nobly fought this fight of faith, as we see to-day, this grand structure, dedicated to the worship of the Triune God, filled to its utmost. The child congregation gradually grew and became a man. What a blessing this is for you, showered down upon you from year to year, and with what gratitude ought we to-day look up to God! Our hearts are filled with joy, and we have reasons to be thankful for God's kind-

nesses, which He has shown, permitting us to celebrate the Centennial Anniversary of this Congregation. Let this day be a day of great rejoicing and thanksgiving, and may every one take home to-day the lesson, which the Lord wishes to impress upon our hearts: "He that endureth to the end shall be saved," (Matt. 10: 22).

May the Lord continually bestow His rich blessing upon this Congregation and its Pastor, and may they never forget the mercies of God, which He has so gloriously shown during these many years; may every one give all glory, praise and honor to Him, who hath done such great things. Amen.

FROM THE REV. WILLIAM H. DECKER, BISHOP OF THE A. M. E. ZION CHURCH—THE FOLLOWING REMINISCENCES OF DR. JOHNSTON.

It was with my mother that I first went to hear Dr. Johnston preach. She was a member of the First Presbyterian Church about *forty years*. I united with the same Church, by letter, when I was about eighteen years of age, and continued in that connection until I gave my life to the A. M. E. Z. Church.

Dr. Johnston was a kind pastor to my mother's family. His goodness ever went beyond his word. He preached my sister's funeral sermon when we laid her away for the Resurrection. He married me, and I have often gone to hear him preach on the Sabbath, when not engaged elsewhere myself in ministerial work. His sermons were a happy medium between the old and the new. He neither clung to the old nor inclined to the new. He would the best, and sought and followed it. I always regarded him as a man of strong mind, but of tender sensibilities. As a preacher, the force of his feelings often overcame the man, and then you beheld the saint. I entertained for him a deep feeling of veneration and regard, and was intimate with him until his change came—August 23d, 1855.



EVENING SERVICES.

The evening services were opened by a very effective rendering of an anthem by the choir, after which the congregation united in singing the doxology, "Praise God from whom all blessings flow." The Rev. J. Macnaughtan invoked the Divine blessing:

Almighty God, Father, Son, and Holy Ghost: To-night, with the Church of all the Ages, with those of the vanished past, who, under Thee, have builded this Zion, we unite in the ascription unto Thy name of riches, and wisdom, and strength, and honor, and glory, and blessing. Before Thee, the eternal, the unsearchable, the only wise God, we bow in adoring gratitude and thanksgiving, as we remember Thy great mercy and kindness to this people. And out of our praise come our prayers to Thee, invoking Thy favor and the continuance thereof to this Church and Congregation. The past has been Thine and Thy rich grace has flowed through all the years. Let the future, Thou God of our fathers, also be Thine, and may it be to us, and to those who shall come after, richer in its memorials of Thy faithfulness and enduring love. We stand on the verge of this new time with this rejoicing Church, and our hearts are full of hope because the past is so full of Thee. "Hitherto hath the Lord helped us." And now, we pray Thee, make this time of rejoicing, this time of remembered mercies, of remembered consecrations, of remembered fidelities, by Thy presence, and the power of Thy grace, a time of re-consecration of this People to Thyself and Thy service. And may there flow out from it, into all our hearts, inspirations by which there shall be brought forth in all our souls a deeper love for Christ and His Church, and in all our lives a braver, truer service of our common Lord. And unto Thy Name shall be the praise. Amen.

He then read a part of the 89th Psalm, after which the congregation united in singing the 1160th Hymn:

"Glorious things of Thee are spoken,
Zion, city of our God."

The Rev. Dr. Hall then read for the Scripture Lesson the Third chapter of the Epistle to the Ephesians.

The Rev. Jeremiah Searle, of Calvary Presbyterian Church, offered prayer. He thanked God for what He had been pleased to accomplish for the moral and religious elevation of this community, through the instrumentality of this Church, during the century of its life and labors; for what had been achieved in the sight of men, and could be plainly discerned by them, and for the record known only to God, which would be unrolled in the day of final accounting. A record of weakness made strong, of indifference aroused into anxious thoughtfulness; of sorrows lightened; of forgiveness sealed; of hopes assured; of peace inbreathed into troubled hearts, through the ministration of the truth in this place. He asked that God would continue here a succession of faithful men and women to uphold the pure faith of the Gospel, that in all the generations yet to come men might hear and accept the offer of eternal life through the Crucified. He plead for a blessing upon the Pastor and Officers of the Church; for a spirit of entire consecration upon all its members, which should manifest itself in enlarged zeal in every department of Christian service; and for the crown of success upon the labors of His servants here, that they might have the joy of seeing many souls saved through their instrumentality; and for the Preacher and the Word which he should at this time bring to us in the Master's name; that the Lord Christ might be honored, and the souls of all who hear be greatly helped and strengthened for life's duties.

The 885th Hymn was sung by the congregation, "I Love Thy Kingdom, Lord."

The following Sermon was then preached by the Rev. Dr. Howard Crosby, of New York.

DR. CROSBY'S SERMON.

THE RELATION OF ANGELS TO THE CHURCH.

"To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."—Eph. iii. 10.

The great mystery of God, of which the mysteries of Paganism were probably faint adumbrations derived from oral tradition and both expanded and perverted by human invention, was "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory." In other words, it was the mystery of man's redemption from sin in its operative cause, the *fact* of which redemption has been announced from the beginning of sin's fearful course, and had been manifested in the triumphant faith of many a saved soul, but the construction of which had been but dimly prefigured in the types of the Mosaic Church and in the simpler forms of true worship which preceded. With these typical tokens we may well conjecture that there were oral teachings from a Divine source, which helped the early saints to form some vague outline of the coming Messiah. And from these we may believe that many of the mysteries of Egypt, India and Greece, in which we find some traits of the Messianic relations, had their truthful origin.

The great mystery was completely opened, when the apostles of Christ proclaimed His story to the ends of the earth and with it the end of an expectant and typical Church.

The mystery, as defined by Paul, included six distinct features. The first was the incarnation, the Word made flesh, God become man and dwelling among us. The second was the spiritual manifestations that accompanied the Messianic era

in the miracles of Jesus and his apostles, and *charismata* of the Apostolic Church. The third was the presence of angels to witness the wonderful scene. The fourth was the spread of the good news to all nations and the consequent extinguishment of a local or national Church. The fifth was the evidences of this universality of the Church in the faithful lives of Christians in all parts of the world. And the sixth was in the ascension of the Messiah Himself at the close of His earthly career. The fourth and fifth features, having reference to the spread of the Gospel and the faith of the Gentiles, were seen during our Saviour's life in their beginnings and are, therefore, not recorded out of place in the Pauline category. And it was these features which the Apostle sometimes speaks of as "the mystery," giving the name of the whole to two of its prominent parts.

This mystery of redemption through the Son of God as Son of man is declared to be the wisdom of God carrying out His purposes of grace. And yet, preserving the allusion to the heathen mysteries, the Apostle declares that this wisdom is recognized only by the initiated. To the world's sages it was foolishness. As they could not read it in nature nor evolve it from consciousness, it was ignored or despised by them. Even the faint traces of it that survived in their mythologies they regarded as a mere picture painting to amuse the people, and what survived in their technical mysteries was but a priest's trick for power. "The world by wisdom knew not God." It has always been so. "The world's wisdom excludes faith, while faith only leads the soul into the wisdom of God."

The Apostle designates the wisdom of God exhibited in Jesus Christ as "manifold," or more exactly "very variegated," where allusion is had, in the metaphor, to form and color. One of the instances of its variegation (if we may use so strange a phrase) is the joining of justice and mercy. When "mercy and truth are met together," there is a contrasted union that could only proceed from the wisdom of God. That God could pardon a sinner on the ground of justice was a paradox which no human wisdom could solve or accept. Another instance is in the union of God and man, so that it is one and not two, God belonging to the race so that the race might belong to God. The old myth made Apollo serve Admetus as a slave, but still he was never a man. He was a god all the while. The Word becoming flesh could only be presented to human thought by the wisdom of God. Still another instance is in the idea of exaltation through suffering, the king of glory reaching his crown on a cross, penetrating to the loving heart of the Father through the fierce fires of his wrath. Do not such contrasted forms and colors in the Messianic story make it an exhibition of the many-colored or "variegated" wisdom of God? It was with respect to this marvellous movement of God, as connected historically with the rejection of the Jews and their final ingathering with the Gentiles, that the Apostle elsewhere bursts into this exclamation, "O the depths of the riches both of the wisdom and knowledge of God!"

The history of man is its only true *uxus* in this manifestation of the Divine wisdom. Without it, history consists of unsatisfactory annals, and the philosophy of history is a vain struggle after a harmonizing principle to underlie the disjointed facts. Without it the race is but a mob, crowding confusedly along the ages without method or aim. But in its light the divine hand is seen guiding all and gathering to itself the wayward and the lost, implanting the elements of order through the chaos, and tinting the darkness with the golden rays of hope. It has been the cardinal error of all human philosophies that they have failed to see the necessity of starting with God's Revelation, and have thus missed the only clue to the labyrinth of anthropology. Where they should have looked upward for a leading light they have even shut out the divine interference by an axiom of its impossibility, as if the Supreme Maker and Ruler were excluded from his creation, having neither power over it nor interest in it. As against all human philosophies, the believer follows the guidance of the highest reason in going to the God of all for his knowledge, and listening to the voice of revelation as an expected interpreter of the dark and mysterious universe around him. And it is in this appeal that he beholds the manifold wisdom of God as the key to unlock every difficulty and bring all things together into a comprehensive and comprehended unity. To him the Incarnate God is the centre of every scheme and theory, and from that centre he can contemplate the fears and hopes, the good and evil, the losses and gains, the movements and destinies of man with a clear perception of the harmony that exists amid all this apparently discordant material.

Before the Incarnation this key was not furnished, and faith in a future explanation was all that could content the inquiring thoughts of holy men of old, even when they spake as moved by the Holy Ghost, "searching what or what manner

of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow, unto whom it was revealed, that not unto themselves, but unto us they did minister;" these prophecies, "God having provided some better things for us, that they without us should not be made perfect" or be initiated into the great mystery of God. Now, it is just here that the question arises in the thoughtful mind: "Why was this manifestation so long delayed? Why did not Cain's bloody hand do the part of Caiaphas, and the incarnate God perform his wondrous act of humiliation at the very gate of Eden? Why was not the cross erected at the beginning of the long procession of our race, that all men from the first might have enjoyed the privilege, now accorded to us, of looking upon a historic, rather than a typic Christ? Why should scores and scores of generations have staggered through the gloom before the day-star arose and showed men the place of their feet?" The question is not an easy one to answer. The usual reply, that God wished to show man his lost condition by a long historic example of his wickedness, scarcely suffices. If this were all, then why should not the deluge have marked the boundary between the old and the new? The race had then had sixteen centuries of sin and misery, until the waves of judgment washed them all but one family away. Was it necessary to wait twenty-five centuries longer before the world could see its own wickedness and need? Did those twenty-five centuries add anything to the deficiency of the sixteen previous centuries?

These objections are at least as good as the argument, and the original question comes back to us for solution. We are under no necessity to answer it at all. Faith will be perfectly satisfied to recognize the Lord's sovereign will, and there leave the perplexity, knowing that He is infinitely wise as well as infinitely good, and that we are not in the position of either critics or expounders of His purposes. But if we find an answer to the natural query in the revealed Word of God, then assuredly we are entitled to the benefit of its illumination, and must by it gain a fuller view of the work of God's redeeming love.

Our text, we think, suggests a solution. We are told by another apostle (1 Peter: 1, 12) that the angels of heaven take the profoundest interest in the marvels of redemption; and it has been generally held that the turning of the faces of the cherubim toward the mercy seat upon the ark of the covenant was a significant token of this assured fact. The prophet Daniel represents the angelic beings inquiring carefully as to the times of Messianic fulfilment, and the angelic appearances that greeted our Saviour's life from Bethlehem to the Garden are instances of the intense interest which filled the higher intelligence in relation to the great work of the incarnate God. We know but little of those vast hosts of the pure inhabitants of the pure heaven. We know they minister to saints on earth and that they are agents to the Most High in His government of the universe. We know, too, that there are differences among them, such as may be designated by the different names of angels, principalities, powers, mights, dominions, thrones; but what those differences are we cannot determine. We know, too, that their number is countless, indicated by the phrase "ten thousand times ten thousand and thousands of thousands." (Rev. 5, 11.) And we know, too, (and this is what our text declares) that they are students of the manifold wisdom of God in the mystery of the incarnation and its results. Not only for us is the great movement of the divine compassion made, but for the education of the myriads upon myriads who were never sinners, but who are earnestly studying the Divine character in its eternal working. "To the intent that now unto the principalities and powers in heavenly places might be known the manifold wisdom of God." Here are new factors in the great question before us. Our view is enlarged, and we see, far beyond our earth and our race, the story of redemption making its mighty impression upon all the sentient subjects of the throne of God. From the first promise given in Eden, all along ages of patriarchs, kings and prophets to the Judean stable, the Galilean carpenter shop and the dark tragedy of Golgotha, and thence through centuries of apostles and teachers of the glad tidings to the very day, the entire universe of God has palpitated with a holy curiosity to know more and still more of this central mystery of man's redemption through the incarnate Deity. This glimpse beyond our world removes our isolation and brings us into closest contact with all that calls God king. Sin and salvation here form no side action in the grand all, but touch the central history of the universe, and are facts of moving interest wherever intelligence is found. The introduction of these spectators and profoundly interested investigators, accepted students of the Most High's sublime school, give us a large margin for reasons why God deferred the great facts of Gethsemane and Calvary. As the sur-

geon in his clinical operation has not only the subject to deal with, but a crowd of earnest learners, so (if this crude simile is allowed) the Infinite God of mercy and healing had not only our sinful race to treat, but the vast host of watching, studying intelligences, who, at every step, learned more of the manifold wisdom of God. All the promises and threatenings, the prophecies and manifestations by visions and dreams, the worship and preaching of holy men, the institution of sacrifices and purifications, the establishment and conduct of the Mosaic Church, the historic movements of the chosen people, were all lessons to the host of heaven, on which they dwell with eagerness, as by them were revealed the perfections of the Divine character and government. They were being trained for the understanding of the Messianic coming, while they minister to the progressive steps of the Divine purpose. The angels at Abraham's tent and in Sodom, the destroying angel over Egypt and the heavenly army around Elisha at Dothan were, like the angels at Bethlehem and those upon the high mountain, and those at the Sepulchre, deeply concerned in all the events in which they took part. They were not mere servants sent to perform a perfunctory task, but disciples of the Almighty, coadjutors in the accomplishment of His wise and good designs.

Our text represents these angelic ranks as still waiting upon the Divine instruction through the same great text-book, the revolving years of the history of redemption—"to the intent that now unto the principalities and powers in heavenly places might be known *through the Church* the manifold wisdom of God." They are still bending over the course of God's wonderful mercy to a sin-smitten race. They are still sent forth to minister for them who are about to inherit salvation. They still attach themselves to individual saints, so that these heavenly ministers are called "their angels" by the Lord Jesus Himself, (Matt. 18: 10.) As by faith we know "the only begotten God who is in the bosom of the Father," so by faith we know the presence and ministry of the heavenly host. The same revelation declares both. The whole work of redemption is of faith. No philosophy can evolve it. It cannot be found in nature. Sin demanded for its cure something beyond either. Only on a distinct revelation from God, having no germinal connection with human philosophy or with a material universe, could the truth of redemption be set forth, not to reason but to a most reasonable faith. We are shut up to the Word of God for light, and all that Word is light. There we behold the Incarnate God, there the sacrifice of the Divine Lamb which takes away sin, and there we behold the angelic ministry gladly learning, while they minister, from the Church of Jesus as it lives and grows. Rationalism has not to do with any one part of the revelation more than with the rest. And while rationalism can subtract nothing, superstition can add nothing. Each is alike a withdrawal of faith in the Divine light and a kindling of a human fire. It is in the Church then that the higher intelligences study the "variegated" wisdom of God. The mystery is no longer a mystery to them, as it was before the Messiah came, but the evolutions of that revealed mystery (we are told) the angels still desire to look into (1 Peter 1: 12.) The Incarnation, the Spirit's testimony, the ascension of the Messiah to his heavenly throne, as well as their own attendance upon the Messianic humiliation—these four parts of the apostolic analysis of the great mystery they have beheld as already accomplished and complete; but the running of the Word of the Gospel and its glorification in the faith of the world, these other two items in the category still attract their zealous attention, and herein to these principalities and powers is daily made known the manifold wisdom of God. It is the living, growing Church they study. Let us then endeavor to answer the three questions: What is the Church? Wherein is their delight in its study? And what influence upon the Church should this known position of the heavenly host exert?

1. *What is the Church?* Our question, of course, has no reference to the primitive assembly, nor to any mere aggregation of this, which may constitute the churches of a district or of all Christendom. It is the universal Church which angelic hosts regard, and their discernment assuredly does not require the outward and visible boundaries which are so apt to regulate a human definition. Immediately before the description of the mystery of God (with which we began this discourse) the apostle gives a statement regarding the Church, which may aid us in our inquiry. He there declares that the Church of God is the pillar and ground of the truth, or more exactly the pillar and establishment of the truth, which is a *hendyadis* for "the established pillar of the truth." If by this is meant that God's glorious truth of redemption rests upon the Church as its support, it must be as regards the truth's manifestation and not its existence. Assuredly no one could for a moment have so inverted a perception as to suppose that God's grand purpose

of mercy and its efficient action in Christ Jesus depended on the Church, when the Church grows altogether out of that mercy and its marvellous activity. If the Church, as a pillar, supports God's truth it must be in some such way as will not mar the truth if the support be withdrawn. God's eternal truth cannot be conditioned on human elements, however much those elements may enter into its manifestation. This apostolic statement must refer to the manifestation of God's truth, the fixed and firm way in which the Church on earth testifies of and reflects the mercy which came from heaven to save our race. What adds to this view of the declaration is the fact that the pillar in Jewish architecture really supported nothing, as it did in Egyptian, Greek and Roman edifices. There were but two pillars in the Jewish temple, and these, Jachin and Boaz, stood before the *navos* in wonderful majesty and beauty, but they supported nothing. Read the description of these superb shafts in the sacred record—"their chapiters of brass five cubits high, their nets of checker work, their wreaths of chain-work, seven for each chapter, their double rows of pomegranates, one hundred in each row, and the lily-work mingled with all,"—and you catch some notion of the exquisite fairness of these two pillars at the porch of God's house. The context shows that the temple was in the Apostle's mind when he wrote, and these would be the pillars to suggest his reference. Moreover, the names of the pillars, Jachin and Boaz, from the words signifying *establishment* and *strength*, would prompt naturally the use of the word *establishment* in his writing. If we are correct in this view, then the more clearly is the Church, as a pillar of the truth, a pillar to manifest the beauty of the truth, and not in any sense a foundation on which the truth rests. In this same sense James, Cephas and John were pillars, not that they sustained the truth or the Church, but that they exhibited by their conspicuous and consistent lives the beauty of the truth and the excellency of the Church. The Church then, as the established pillar of God's truth, is the grand manifestation of the truth as it is in Jesus, as it concerns human redemption, as it is the mystery of God in its living solution. It seems that this apostolic statement must withdraw us very far from all outward form and formula as our criterion in determining the Church. We must look for that which answers to the objective gospel by its subjective life. We must find pure character, divine life, godly communion, brotherly love, for these only, as a mirror, can reflect the grace which brought heaven down to earth. Ecclesiastical lineage, historic catenation, formal words can have no weight in the decision concerning the Church if its characteristic be the manifestation of the redeeming grace of God, the truth of the overwhelming mystery. And are we not brought by these considerations to regard the individual man, for it is each individual man who can receive by faith the truth into his life and so manifest it, and are we not compelled to say that the Church of God is the company of believers, no more, no less? Everything outward must grow from this centre, as the shell grows from the animal life and not the animal life from the shell. If this, then, be the Church, we can readily answer our second question.

2. *Wherein is the angels' delight in the study of the Church?* It is just the development of the new divine nature implanted in man, binding men together not by carnal interest, but by holy love, growing broader, deeper through the ages toward millennial fullness. They must watch this with a thousand-fold the delight we witness the advent of Spring and the development of the new leafy year, as they remember the Paradise once given over to the fierce winter of sin, and look longingly for the new Eden with its myriad plants of grace and fruits of righteousness. Surely these are fit angelic studies. We cannot imagine those pure seraphic beings pleased with the pomps and splendors that dazzle the eyes of human multitudes and to which Kings are wont to give the name of "Church." We cannot picture these holy intelligences taking delight in the punctilios of an intricate ceremonial and captivated by the charms of earthly art. Our minds revolt from so unseemly a conjunction. It is God's truth impressed upon the heart and life, the outgoings of love in its forms of forgiveness, forbearance, sympathy, patience, gentleness, and its combinations with godliness, faith, courage and exalted hope. Where loving Christians assemble, there the angels love to gather, and hence one of the apostolic arguments for carefulness and propriety in such assemblies is this—"because of the angels." The individual history of every believer must be a study of holy curiosity to the students of the divine mystery. Our Saviour became one of us. He entered fully into the race; and the great mystery of which he is the central figure may be said to be repeated in its movements in each soul wherein Christ is formed. Indeed the words of the Apostle are, "Great is the mystery of piety." Is it not the mystery which piety enacts as well as that which

it beholds in the Redeemer? Is not the Christ-career (so to speak) repeated in each believer, for he lives not, but Christ lives in him. Look at the six points. God is *manifest in his flesh*, for he is the temple of the Holy Ghost; his new life is reckoned just in the Spirit's witness—he is thus *justified in the Spirit*; he is *seen of angels* according to the tenor of our theme; he is *preached unto the Gentiles* as his Christian conversation is known to all; he is *believed on in the world*, when he is trusted as the Saint of God; and at the close of his earthly career he is *received up into glory*. Does not each believer thus form an appropriate study of the angelic host as he develops in himself the great mystery of God? Is it too much to believe that this Christ-life in man draws to each believer the unwearied attention of heavenly companions? Does not Jacob's ladder have one, at least, of its fulfillments in this tracing of the likeness between Christ and His own redeemed ones as they abide in the earthly Bethel, the house of God, the Church of the living God? This leads us to our last inquiry:

3. *What influence upon the Church should this known position of the heavenly host exert?* It may be suggested that God's watchful interest in His People is enough; that we need no other incentive than this in our course of grace toward the glory of God. But has not the apostle pointed us to Abraham, Isaac and Jacob, Joseph, Moses, Gideon, Barak, Samuel, David and an innumerable company of glorified saints, with the encouraging cry: "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race set before us." If we are to look to men—glorified men—as spectators of our course, and draw an argument for faithfulness from this source, shall we not use the revealed fact of a countless host of angelic witnesses, most eager in their watching, as an incentive to our holy living, as we press forward toward the mark for the prize of our high calling? Is there not a new element of interest here which we find not either on one hand in the ranks of glorified saints or on the other in the sublime wishes of our God Himself? Is there not (as we have used the phrase before) a holy curiosity in these that cannot mark the others who watch our heavenward way? They are not omniscient as God is, and they have not had our experience as the glorified Saints have had it, and this lack in them gives us the power to present with fresh force to them the developing power of the Christ-life in us. We can instruct them in the ways of God's grace. We can make them start with new surprise by our new attainments in holiness. Here then is the lever which our text furnishes to the thoughtful Church for its elevation to a higher plane of godliness, a motive which if allowed to act, must have its own peculiar force in removing the inconsistencies which so often disfigure the Christian name. The view thus afforded us gives a new depth of color to the inspired statement that God hath made us to sit together in heavenly places in Christ Jesus, and to that other sublime assertion that our citizenship is in heaven. If we walk, the conscious companions of the holy angels, the angelic standard of holiness will be ever before our minds checking the usurpations of selfishness and earthliness in a realm that is legitimately divine. It would not be so much the action of the reason, syllogistically enforcing our consistency, as the excitement of the heavenly affections and the higher spiritual taste. The divine instinct given us, when Christ is given us, would be directly addressed, and we should receive very much such influences as we might expect to receive if we were admitted to the actual society of the heavenly world with all our imperfections still upon us. We have a word used by religious writers, and yet, 'tis true, a clumsy word, which describes the condition of soul likely to be evolved under such influences as these: I mean "heavenly-mindedness," a condition in which the graces flourish without a touch of legality, and spontaneity replaces effort in the holy life.

It will not be said that, by thus setting before ourselves the angels' interest in the Church, we are withdrawing the attention from our Lord Himself, for the complexity of motives is a strengthening of each separate motive in the aggregate. The more we give heed to the angelic witness, the more will the love of Christ impel us. If, when the Lord Jesus shall be revealed from heaven with his mighty angels, his own glory is only enhanced by his angelic accompaniment, surely in our own faith-view of our blessed Saviour, the beholding of the heavenly host will detract nothing from our admiring love for Him by whom they live and form the ministry of salvation. Furthermore, if the Lord himself upon the high mountain and again in the garden of Gethsemane received the encouraging help of angelic companionship, surely his disciples, who are still in the vale of temptation, may find no danger in receiving a like encouragement from the same interested and sympa-

thizing helpers. Still again, as our knowledge of Jesus himself may be increased by our study of his image in his own saint, so we may deepen our appreciation of our Lord by contemplating the holy ones on whom the reflection of His own radiance is ever seen, a contemplation possible to the soul only through the teachings of the Holy Ghost. To manifest the wisdom of God to the angelic world is then the motive which the text offers to the Church of God for its faithfulness and purity. That wisdom will be manifested in the increasing depth of personal piety and in the new conquests of the Church from the world. These are the lofty aims to which all forms, plans, methods, should be altogether subordinate and subsidiary. They are the great ends of redeeming grace, the essential evolution of the mystery of God. The affectionate interest of the holy intelligences is enhanced as we run in the line of our Lord's great purpose and make fruitful the travail of His soul. To run counter to this, to build up an earthly structure, to substitute official dignities for spiritual ministries, to frame a perfunctory system for a warm and living communication, to magnify the letter at the expense of the spirit, is to chill the hearts of the heavenly witnesses and disappoint their earnest gaze. A due regard to these celestial students of our course will render the Church of Jesus not only more spiritual, but more united. The oneness of Christ's work will be reflected in the oneness of His people. All differences will be shunned as bringing a reproach upon the one faith and one baptism, which have marked the Church from the world, and thus thwarting the angelic expectation to see the assimilating processes of the Holy Spirit perfected. The differences that now obtain in the Church of Christ, so far as they isolate one portion from another and form, in spite of protest, a quasi antagonism in the one mystical body, are a shame to those who emphasize them, and should arouse every believer to earnest, prayerful effort toward their obliteration. The quick recognition of the Christ-life in others and the ready union with all who possess that life in the common service of the Master should characterize every Christian for Christ's sake, for his brethren's sake, and because of the angels.

The Rev. F. B. Savage, of Union Presbyterian Church, of Newburgh, offered the closing prayer :

O Thou Great Head of the Church : We thank Thee for what we have heard this day of Thy dealings with this people. We thank Thee for the memories of the past, laden with the sweet fragrance of lives spent in Thy service, of the glorious witness to the power of the Gospel of Christ. We thank Thee that Thy people have so often met Thee in the Sanctuary, when the sacrifice having been made and the blood offered through Jesus Christ Thou hast been propitious to Thy people—Thy presence has gone with them and Thou hast led them. And now, as they stand on the threshold of another century, we pray that Thy presence may go with them, abiding in their midst, that the word preached by Thy servants from this sacred desk may prove the power of God and the wisdom of God to the salvation of many precious souls. And may this people be "strengthened with might in the inner man, that Christ may dwell in their hearts by faith, that they, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that they may be filled with all the fulness of God. Now, unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto Him be glory in the church by Christ Jesus throughout all ages, world without end." Amen.

The congregation rose and sang with much spirit the following hymn, composed for the occasion by the Rev. J. Macnaughtan, of Newburgh, to the tune of "America."

I.
Our father's God and ours,
In these centennial hours,
Praises delight;
And the glad song we raise,
Does but prolong the praise,
That through the vanished days,
Has been Thy right,

II.
Changeless 'mid change we trace
Thy care, Thy love, Thy grace,
From those far years,
Now strength and beauty crown,
Centennial gifts adorn
The infant Church then born,
'Mid faith and prayers.

III.

Thanks for the men bestowed,
 Who with Thy grace endowed,
 Thy people led;
 Who toiled through praise and blame,
 Workmen who did not shame
 The Gospel, or the Name
 of our great Head.

IV.

Brave, loyal, true, the dead,
 Christ sanctified, Christ led,
 Our heritage!
 Help us, dear Lord, that we
 As brave and true may be,
 Writing such deeds for Thee,
 On our new page.

V.

Our father's God, and ours,
 In these centennial hours,
 Grant us Thy grace.
 And may the song we raise,
 Prolong Thy glorious praise,
 Till in millennial days
 We see Thy face.

The Benediction was pronounced by the Rev. C. W. Fritts, of Fish-kill-on-Hudson.

CONGRATULATORY LETTERS.

Among the many congratulatory letters received, the following have been selected as a sample :

NEWBURGH, New York, Nov. 12th, 1884.

My Dear Doctor Hall: I regret that I cannot be with you during the anniversary services of your church.

One hundred years of work for Jesus! This is something worth recalling and commemorating. It is a grand record for heaven as well as for earth. May it be counted worthy to be held in everlasting remembrance by the great Head of the Church.

I rejoice with you on the occasion, and in all the good your church has been instrumental in accomplishing during the past hundred years. To my own cordial greetings, I feel assured that I can add those of my brethren of the Reformed Episcopal Church. We wish you peace and prosperity in the name of our one Lord. In your accomplished work we sympathize; to your present rejoicings we respond with hearty Amens; and for your future we ask the continued guidance and help of the Divine Spirit.

May your Church continue to be a bulwark for the truth, useful and faithful, even to the day of the manifesting of the Lord Jesus Christ.

With fraternal regards, I remain, my dear Doctor,

Yours truly,

B. B. LEACOCK.

Rev. W. K. HALL, D. D.

PARSONAGE FIRST PRESBYTERIAN CHURCH,
 RACINE, Wis., Nov. 7, 1884.)

My esteemed Brother Hall: Your kind invitation to be present at the centennial celebration of the First Presbyterian Church in Newburgh, N. Y., on the 13th, is in hand. If the journey were not so long and expensive, and the cares of a large parish so pressing, I should be delighted to accept it and be with you. No other institution on earth can seem to me exactly like that church of my childhood in which, at the early age of 13, I stood up to confess Christ in company with an aged woman brought late into the fold, for she was more than four score years of age. With fond affection my memory goes back to those childhood days: When good father Johnston, as we reverently called him, ministered to us so faithfully, speaking the truth in love. Portions of some of his discourses I remember to this day. Under his ministry from 1832 to 1844, I received impressions which I can never forget. As I remember him he was peculiarly earnest and interesting in the prayer meetings, and yet more so in the monthly concerts held on Monday evenings in the old Ses-

sion Room, which was so often packed with people gifted in prayer and very earnest in pleading for God's blessing upon the church and the world.

The blessing did come. There was church growth and the missionary spirit was kindled in the children of the church.

The strong choir in the high north gallery; what hearty, whole-souled music they made without an organ but with a well-played bass viol, and at times violins and other instruments. There were many fine voices in that choir, for public taste and culture had not then outgrown the old-fashioned singing school which brought forward a constant supply of new material for the choir and for good congregational singing.

Dr. N. S. Prime was for some of those years teacher in the Academy, and his eloquent voice, as well as that of his gifted sons, was often heard in that high pulpit from which one might speak with a voice of authority as somewhat above the people.

But no scene in that old Church seemed to me so historic and full of thrilling interest as that meeting of the Synod of New York and New Jersey, when it split into three factions—Old School, New School and Protestants, or those who protested against the right of the Synod to ask its members to which General Assembly they adhered.

How many years of misunderstanding and aversion, if we may not say of mutual misrepresentation and bitterness, followed that sad schism which required so many years of patient, prayerful waiting, and such consummate wisdom for its final healing. Happily those days of distrust and division have passed, and the Presbyterian Church, redoubled in power and usefulness, as a reunited host knows no schools but the school of Christ.

Wishing prosperity and peace to the dear old Church, my first spiritual home: and praying that God's richest blessings may abide with it in all the future,

I remain yours in Christian fellowship,

E. CORWIN,

Pastor First Presbyterian Church, Racine, Wis.

The following letter from the venerable Dr. Wickham, written upon reading an article in the *New York Observer* upon the Church Centennial, is of such general interest as to warrant its insertion in this Report:

MANCHESTER, Vt., Nov. 24th, 1884.

Dear Mr. Prime: Your interesting and truthful notice of that venerable man of God whom we were wont to call Father Johnston, has awakened reminiscences of which it may interest you personally to have me write:

When he was ordained to the ministry and installed pastor of the united Presbyterian Churches of New Windsor and Newburgh, August 5th, 1807, I was present. I was then a lad of ten years, and as my mother had taken me with her on a visit with friends at New Windsor, I was permitted to accompany her to the public exercises of that occasion. It was the first time I had witnessed a service of that character; and now after the lapse of nearly fourscore years I have a vivid remembrance of the impression made upon my youthful mind by what I witnessed and heard on that occasion, and of most of those who participated in the ordination of the candidate.

I was conscious then of a vague desire that when I should become a man I might be a minister of the Gospel. Twenty-seven years from that time, having become a member of the same Presbytery with Father Johnston, and called to the pastorate of the Church of which you were subsequently pastor, at my installation he it was to whom the part was assigned of giving me the charge. Nor can I ever forget the pathos and tenderness of his utterance as he set forth to his much younger brother the duty and responsibility of the pastoral office.

The Church at New Windsor at the time of the ordination of Mr. Johnston had the precedence of that of Newburgh, and it was acknowledged to have the prior claim to have the services of that occasion performed within its house of worship. But in the course of a single generation, while the population of the latter place had greatly increased, that of the former was relatively diminished. The Church at Newburgh after a few years was so enlarged that it separated from that at New Windsor, and thenceforth enjoyed the exclusive ministerial labors of Dr. Johnston, until in a ripe old age he was called to his reward.

On August 5, 1857, just thirty years from the date of Mr. Johnston's installation

as pastor of the united churches, the house of worship within which that ceremony was performed had been taken down. Its timbers were removed to another part of the town, and when a new house of worship had been constructed within which the same timbers were used, the same Presbytery which had ordained Mr. Johnston, though with the single exception of himself consisting of other men, was assembled both to dedicate the new structure to the worship of Jehovah and to ordain to the work of the ministry and install as pastor of the Church and congregation worshipping therein, Rev. James M. Sherwood, who is doubtless well known to you. The chief performance on that occasion was by Father Johnston, in deference to whose wishes the day fixed for those solemnities was, at the completion of thirty years from the day of his own ordination within what was substantially the same structure, though in a different location. It fell to me on that occasion to give the charge to Mr. Sherwood. Residing with his parents in the town of Fishkill, he was licensed to preach by the same Presbytery with which he became connected by ordination—the Presbytery of North River.

To yourself, but not to the public, the facts stated above may have some interest.

In regard to the good man who is the subject of your notice, I will say that when attending the Synod, which at that period uniformly met in the city, he was always a welcome guest at the house of my parents. The acquaintance formed in childhood was cherished through life, and it added to my happiness during the time I spent in Matteawan, that it gave me opportunity often to enjoy his society and to have the benefit of his counsel and Christian example.

Affectionately yours,

J. D. WICKHAM.

Report of the Centennial Exercises from the Newburgh Journal.

1784—1884.

A NOTABLE CENTENNIAL—OBSERVANCE OF THE HUNDREDTH ANNIVERSARY OF THE FIRST PRESBYTERIAN CHURCH—AFTERNOON AND EVENING EXERCISES OF GREAT INTEREST—UNVEILING OF A MEMORIAL TABLET—ADDRESSES BY SEVERAL MINISTERS—SERMON BY THE REV. DR. HOWARD CROSBY, OF NEW YORK—FINE DECORATIONS, MUSIC, ETC.

The Centennial observance of the organization of the Presbyterian Church in this city was finished at the First Presbyterian Church yesterday, services having been held both afternoon and evening. The day was a very pleasant one for the Celebration of the event,—one of the finest and most balmy days of "Indian Summer." The attendance of members of various denominations in the afternoon was large, many of the number having come from other places to participate in the noted event. The services began at 2:30 o'clock. The church was lighted with the electric light, among the number of lights being one in the form of a large star, placed on the front of the organ. The globes of this consisted of glass of various colors—red, blue, green, white, etc.—and it added much to the beauty of the scene presented. Many parts of the church were decorated with flowers, plants, evergreens, etc., the whole presenting a beautiful scene. Upon the front of the pulpit desk were placed lilies, evergreens, and flowers, both sides of it also being banked with choice potted plants. At the back of the pulpit, on the wall, was the following inscription, in large letters: "Jesus Christ, the same yesterday, to-day and forever." Beneath it were the dates, "1784" and "1884" resting against a bank of evergreens. Flowers and other decorations were placed in great abundance near the window back of the pulpit, at each of the other windows of the church, and at the front of the organ. On the front of the pulpit, resting in a bank of evergreens, was a large floral anchor of pure white flowers. Upon the wall at the north side of the sacred desk was the tablet, erected to the memory of the first two pastors of the church, while beneath it hung an elegant floral wreath, composed of various hued flowers, in the center of which were the initials "J. J." This was made by Miss Ferguson of this city, a niece of the late Rev. Dr. John Johnston. The appear-

ance of the interior of the church was beautiful in the extreme, and very much to the credit of the ladies of the church, who had spent many hours in the work of properly decorating the sacred edifice.

The following ministers and others occupied places on the pulpit platform or among the congregation in the afternoon and evening: Dr. Howard Crosby, of New York; Dr. S. Irenæus Prime, editor of the *New York Observer*; Dr. F. B. Wheeler, D.D., of Poughkeepsie; Dr. Irving Magee, D.D., of Rondout; Rev. C. W. Fritts, of Fishkill; D. J. Atwater, Bethlehem; Thomas Reeves, Matteawan; William B. Darragh, Walden; Mr. Sherwood, Washingtonville; G. P. Noble, Cornwall; F. E. Kavanaugh, Wappingers Falls; Judge E. L. Fancher, New York. The following city pastors were present at the services: Rev. Dr. W. K. Hall, pastor of the church, Rev. Dr. John Forsyth, and Rev. Messrs. C. R. North, J. G. D. Findley, S. H. Jagger, Jeremiah Searle, J. Otis Denniston, John Macnaughtan, F. B. Savage, C. C. Manz, J. R. Thompson, W. H. Decker, Samuel Carlisle, H. V. S. Meyers, Arthur Jones, Frederick Hineckley.

At the evening service, the Rev. Dr. Crosby, the Rev. Dr. Hall and the Rev. Messrs. Searle, Macnaughtan and Savage wore the Genevan or teacher's gown, thus reviving the ancient Presbyterian usage, which has always been retained in Scotland and in many of our American cities.

THE MEMORIAL TABLET.

It is made of grey stone of a shade very similar to that of the columns of the church, quarried, as we are informed, in Illinois. It is very chaste in its design, without elaboration or excessive ornamentation, and in perfect harmony with the interior of the church in the simplicity and purity of its outlines. It has a rich and substantial appearance, and evidently was designed by one who has a refined taste. Its position is on the west end of the church, about a foot or so from the north side of the pulpit arch.

The inscription upon it is in gilt and is as follows:

In Memoriam.
The Reverend John Johnston, D.D.,
Pastor of this Church from 1807 to 1855.
Died August 13, 1855.
Aged 77 years.

The Reverend W. T. Sprole, D.D.,
Pastor of this Church from 1856 to 1872.
Died June 9, 1883.
Aged 74 years.

This tablet was erected by the congregation upon the centennial anniversary of the organization of the church, November 13, 1884.

Editorially the NEWBURGH JOURNAL published the following:

YESTERDAY'S CENTENNIAL.

Yesterday's Centennial observances, while of special interest to the members of one of our religious organizations, possessed features of interest to all our citizens. The occasion recalled the times immediately after the close of the Revolution, when, if the historians report correctly, the cause of religion and even of morality was at a low ebb, here and elsewhere in the country. It recalled also the valiant service in behalf of religion and morality rendered in their respective fields of denominational toil by men of cherished memory like Doctors Johnston and McCarrrell, long since passed away, and Sprole and Brown, who recently entered into rest. It is well that these memorial days should be set apart, when the younger generation, in Church or State, may pause in the rush of business long enough to pay reverence to the memory of the fathers, study their motives and methods, and inquire how much we of this day owe to their devotion and their patriotism. However progressive may be the views of the man of the present, he will not deny that he may learn useful lessons from the past. In centennial and other memorial observances here such lessons have been impressively enforced by capable men, close students of contemporaneous events and the history of former times. In the record of yesterday's observances, which we publish elsewhere in this issue, there will be found much food for thought.



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